

ISHA UPANISHAD

B. SAMBASADASIVARAO, B.A.
SUPERINTENDENT
CENTRAL EXCISE
TADIKONDA



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SRI AUROBINDO



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ISHA UPANISHAD

TEXT AND TRANSLATION

ऐशावास्यमिद् सर्वं यत् किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विन्नम् ॥ १ ॥

I All this is for enjoyment by the Lord, whatever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy, list not after any man's possession.

There are three possible senses of *rasyam*, "to be enjoyed", "to be worn as a garment" and "to be inhabitable". The first is the ordinarily accepted meaning. Shukara explains it in this significance that we must take the sense of this unreal objective universe in the same perception of the para Brahman. So explained the first line becomes a contradiction of the whole teaching of the Upanishad which teaches the non-duality, the perception of essential Unity, of the eternally existent, all-pervading God and the World, the Absolute and the Relative. A too literal interpretation, the One and the Many being and its becoming, the passive and the Impersonal and the active, the Brahman and the knowledge and the Ignorance, the Being and the Not-Becoming, the

कुर्वन्नवेह कर्माणि जिजीविषेत्तु शतं समा ।

एवं त्वयि नान्यथेतोऽस्मि न कर्म लिप्यते नरे ॥ २ ॥

2 Doing verily² works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise that the action cleaves not to a man.³

अमूर्त्या नाम ते लोका अर्धेन समसाधृताः ।

संस्ति मेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

on earth and beyond and the separate. In our day the image is of the writer or as a writer or as a dwelling place for the entering and leaving spirit. The latter is the real factor behind with the insight of the Upanishad.

² *Kurann* — a. The stress of the word *eva* gives the force. 'I do works indeed, and not refraining from them'.

Śaṅkara reads the line. 'Thus in this — it is not otherwise than this — a man cleaves not to a man'. He interprets *kurann* in the first as 'the doing of Vedic sacrifices which are performed to the gods as a means of escaping from evil actions and desires and attaining to liberation'. But the word *kurann* is exactly the opposite sense of 'doing'. It is a verb. It is a perfect participle, not a gerund, and is considered as a perfect participle. The word *kurann* goes to the forest. It is a perfect participle. Construction in this regard is not correct and un-justified. The perfect participle is not a perfect and strong forward sense of the Upanishad.

तदेजति तन्नैजति तद्दूरे तद्वन्निके ।

मदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः ॥ ५ ॥

5 That moves and That moves not, That is far and the same is near, That is within all this and That also is outside all this.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

6 But he who sees everywhere the Self in all existences and all existences in the Self shrinks not thereafter from aught.

vivifies its forms. Here it signifies the divine Life-power that presides in all forms of cosmic activity.

* *Apas*, as it is accentuated in the version of the White Yajurveda, can mean only 'waters'. If this accentuation is disregarded, we may take it as the *an* of *anapas* with action. Shankara, however, reads it by the plural *apas*. The difficulty only arises because the true Ved. sense of the word had been forgotten and it came to be taken as referring to the fourth of the five elemental states of Matter, the *liquid*. Such a reference would be entirely irrelevant to the context. But the Waters, of course, include the seven streams or the seven *distillations*, are the Ved. symbol for the seven cosmic principles and their activities, and refer to the physical level and more or four superior levels. Thus the divine *Pras*, the divine *Will* and *Consciousness*, and the divine *Being*. On this conception also is based the ancient idea of the seven *worlds* in each of which the seven principles are separately active.

यस्मिन् सर्वाणि भूतानि भास्वैवाभूद्विजानतः ।

सत्र को मोहः क. शोक एकत्वमनुपश्यतः ॥ ७ ॥

7. He in whom it is the Self Being that has become all existences that are Becomings⁷ for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

स पर्यगाच्छुक्रमकायमघणमन्नाविर शुद्धमपाधविद्धम् । कविर्मनीषी
परिभूः स्वयम्भूयोधानध्यनोऽर्धांश्च दधान् शाश्वतीत्यः समाभ्यः ॥ ८ ॥

8. It is He that has gone abroad - That which is bright, bodiless, without fear of imperfection, without sinews, pure, unperplexed by evil. The Seer, the Thinker,⁹ the One who becomes every-

by their various harmonies. This is, obviously, the right significance of the word in the Lukan text.

'The words *sarvam bhūm* literally "all things that have become" is opposed to Atman self-existent and immutable being. The phrase means originally "all creatures", but its scope is evidently extended on in the expression *tejana atit* "to me the Becomes". The idea is the action of a man of the superior *tejana* as a witness to the self in him external to himself, embracing all creatures as the eternal act of witness to the eternal being on the most firm of the eternal truth.

¹⁰ The same error is repeated in Vol. 1, the right
between K_{10} and K_{11} and K_{11} and K_{12} . The
former is correctly K_{10} and the latter is K_{11} .

where, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.

अन्ये तमः प्रविशन्ति यैर्विद्यामुपास्यते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

9. Into a land darker & they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone.

अन्यदेवादुर्विद्यया अन्यदादुरविद्यया ।

इति शृश्रुम धोराणां ये नस्तद्विचक्षिरे ॥ १० ॥

10. Other, verily, it is said, is that which comes by the Knowledge, other that which comes by the Ignorance—this is the lore we have received from the wise who revealed That to our understanding.

which is known as the reality, the principles of the things at their true reality, after the manner of the which comes from the Ignorance through the possession of things, to the attainment of the truth and the reality in the self-existent Brahman.

11. In the end it says to avoid the fear, to be the one who is not afraid of the fear, to be the one who is not afraid of the fear, to be the one who is not afraid of the fear. We have the explanation of *avyat* in

विद्याञ्चाविद्याञ्च यस्मिन्द्वेदोभय सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥

11. He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

अन्ध तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य इ सम्भूत्यां रताः ॥ १२ ॥

12. Into a blind darkness they enter who follow after the Non-Birth, they as if into a greater darkness who devote themselves to the Birth alone.

अन्यदेवाहुः सम्भवादन्यदाहुर्मसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचर्चक्षिरे ॥ १३ ॥

13. Other, verily, it is said, is that which comes by the Birth, other that which comes by the Non-Birth, this is the lore we have received from the wise who revealed That to our understanding.

the verse that follows. The contrary meaning 'Knowledge has one result, Ignorance another', would be an odd, commonplace and even with an exaggerated pop psychology, belonging to the thought and without any philosophical value of the ideas.

सम्भूतिञ्च विनाशञ्च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

14 He who knows That as both in one, the Birth and the dissolution of Birth, by the dissolution crosses beyond death and by the Birth enjoys Immortality.

हिष्मयेन पात्रेण सन्ध्यायापिहितं मुखम् ।

तनु त्व पूषधवावृणु सन्धधर्माय दृष्टये ॥ १५ ॥

15 The face of Truth is covered with a brilliant golden lid, that do thou remove, O Fosterer¹⁹ for the law of the Truth, for sight

प्राज्ञेक्ये यम सूर्यं प्राजापत्य व्यूहं रश्मीन् समूह ।

तेजो यत् ते रूपं कल्याणतमं तत्तपस्यामि

योऽस्रावसी पुरुष सोऽहमस्मि ॥ १६ ॥

16 O Fosterer, O sole Seer, O Ordainer, O illumining Son, O power of the Father of creatures, marshal thy rays, draw together thy light, the Lustre which is thy most blessed form of all, that in Thee I behold—The Parasha there and there—He am I

¹⁹ In the inner sense of the Ved, Sūrya the Sun-God, represents the divine Illumination of the Knowledge which exceeds mind and forms the pure self-luminous

वायुरनिलममृतमधेद भस्मान्त शरीरम् ।

ॐ क्रतो स्मर कृत स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

17 The Breath of things¹ is an immortal Life, but of this body ashes are the end. OM²

Truth of things. His principal power is self-revelatory knowledge, termed in the Veda 'Sight'. His realm is described as the Truth, the Law, the Vast. He is the Fosterer or Increaser, for he enlarges and opens man's dark and limited being into a luminous and infinite consciousness. He is the sole Seer, Seer of Deities and Knower of the Self, and leads him to the highest Sight. He is Yama, Controller or Ordainer, for he governs man's action and manifested being by the strict Law of the Truth, *satyadharma* and therefore by the right principle of our nature, *varuṇa'evatah*, a luminous power proceeding from the Father of all existence. He reveals in himself the divine Purusha of whom all beings are the manifestations. His rays are the thoughts that proceed luminously from the Truth, the Vast, but become collected and distorted, broken up and scattered in the reflecting and deviating principle, Man. They form there the golden lot which covers the face of the Truth. The Seer perceives Samsara to establish material order and relation and then draw them together into the unity of revealed truth. The result of this inner process is the perception of the oneness of all beings and the expression of the Universal.

¹ वायु, air or breeze, or Mātravya, the Life Force, in the Rigveda. In the context of Soma, he reveals himself as an immortal power, the essence of which birth and death and life and death are only particular and external processes.

O Will remember, that which was done remember. O Will, remember, that which was done remember.

अग्ने नय सुपथा राये अस्मान् विधानि देव ध्यूनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूर्यष्टां ते नम उक्ति विधेम ॥ १८ ॥

18. O good Agni knowing all things that are manifested, lead us by the good path to the deity, remove from us the devious attraction of sin! To the completest speech of submission we would dispose.*

*The Vedic term *krāu* means sometimes the action itself, sometimes the effective power behind action represented in mental consciousness by the will. Agni is this power. He is divine force which manifests first in matter as heat and light and material energy and then taking different forms in the other principles of man's consciousness leads him by a progressive manifestation upwards to the Truth and the Bliss.

*Sā in the conception of the Veda from which this verse is taken, however, is that which excites and carries the soul into deviation from the good path. There is a straight road or path naturally, a straight light and truth *rūp paṇṭha rāya paṇṭha*, leading over many levels at it varies infinite vistas to our *prāṇa*, by which the law of our nature should normally take us towards our fulfilment. Sin compels it instead to travel with stumbling and uneven and angled tracks and along crooked windings (turbulent, *vijṃant*).

14 It is a word of a higher order than the ordering of the sacred—the disposal of the offerings to the God and, generally, of the sacrifice offered up itself. The Vedic *namo*—internal and external obeisance—is the symbol of subordination to the divine Being in ourselves and in the world. Here the offering is that of completest submission—complete surrender of all the faculties of the lower nature to the higher nature to the divine Will. The Vedic sacrifice is free from internal opposition, it is a sacrifice of total nature, in the truth towards a fully realized self and towards *deva*. That state of being is the state of the highest truth, the principle of pure Being, which is the Vedic *sat* to be realized as the source of the existence in the universe and to be realized in the individual in the human form. It is the state of the highest purity of existence which is the state of the highest possession in the lower worlds.

ANALYSIS

PREFATORY

PLAN OF THE UPANISHAD

The Upanishads, being vehicles of illumination and not of instruction, composed for seekers who had already a general familiarity with the ideas of the Veda and Vedantic seers and even some personal experience of the truths on which they were founded, dispense in their style with expressed transitions of thought and the development of imputed or subordinate notions.

Every verse in the Isha Upanishad repose in a manner of ideas implicit in the text but nowhere set forth explicitly, the reasoning also that supports its conclusions is suggested by the words, not expressly conveyed to the intelligence. The reader, or rather the hearer, was supposed to proceed from light to light, confirming his intuitions and verifying by his experience, not submitting the ideas to the judgment of the logical reason.

To the modern mind this method is invalid and inadequate, it is necessary to present the ideas of the Upanishad in their complete and unadorned form, to supply the necessary transitions and bridge over the supposed but always implicit reasoning.

The central theme of the Upanishad which is a religion of the mind and therefore of the immortal opposites is the knowledge of the Self as that which we have called the light.

FIRST MOVEMENT

In the first, a basis is laid down by the idea of the one and stable Spirit including and governing a universe of movement and of the forms of movement. (*Verse 1, line 1*)

On this conception the rule of a divine life for man is founded, an experiment of aid by renunciation of all through the exclusion of desire. (*Verse 1, line 2*)

There is then declared the justification of works and of the physical life on the basis of inner liberative freedom of the soul, one with the Lord, amidst all the activity of the multiple movement. (*Verse 2*)

Finally, the result of an ignorant interference with the right manifestation of the One in the multiplicity is declared to be an involution in states of band and obscurity after death. (*Verse 3*)

SECOND MOVEMENT

In the second movement the ideas of the first verse are resumed and amplified.

The one stable Lord and the multiple movement are identified as one Brahman of whom, however, the unity and stability are the higher truth and who contains all as well as imbeds all. (*Verses 4, 5*)

The basis and fulfllment of the rule of life are found in the experience of unity by which man identifies himself with the cosmic and transcendental Self and is identified in the Self, but with

an entire freedom from grief and illusion, with all its belongings. (Verses 6, 7)

THIRD MOVEMENT

In the third movement there is a return to the particularities of life and works, the subject of the second movement, in view of their divine fulfilment.

The details of the Lord's self-manifestation in the universe of motion and in the beginnings of the new being are set forth and the inner law of development is declared to be by His conception and determination. (Verses 8)

Vijaya and Avidya—Being and Non-being—are reconciled by their mutual utility to the progressive self-realisation which proceeds from the state of mortality to the state of Immortality. (Verses 9-14)

FOURTH MOVEMENT

The fourth movement returns to the idea of the world's and order of the universe of Surya and Agni—the relations of the Supreme Truth and Immortality to the world—the actuality of this life—Life and the state of death. (Verse 15) and the world is re-affirmed.



FIRST MOVEMENT **THE INHABITING GODHEAD** **LIFE AND ACTION**

Verses 1—3*

THE BASIS OF COSMIC EXISTENCE

God and the world, Spirit and formative Nature are confronted and their relations fixed

COSMOS

All world is a movement of the Spirit in itself and is mutable and transient in all its formations and appearances, its only eternity is an eternity of recurrence, its only stability a semblance caused by certain apparent fixity of relation and grouping.

Every separate object in the universe is, in truth, itself the whole universe passing a certain front or outward appearance of its move-

*1. *Alles ist Geist und Natur, und Geist und Natur, in sich selbst, sind einander gegenüber. By that movement of the Spirit in itself, the world is by man's possession.*

2. *Das geistige Wesen ist nicht fest, sondern es hat ein heimgewandtes Leben, und es ist nicht mehr als dies: action cleaves not to a man.*

3. *Sie sind die Welt, die in sich selbst ist, und die Welt ist die Welt, die in sich selbst ist, und die Welt ist die Welt, die in sich selbst ist.*

ment. The microcosm is one with the macrocosm.

Yet in their relation of principle of movement and result of movement they are coexistent and contained world in world, movement in movement. The material therefore particles of the nature of the universal, refers back to it for its source of activity, is, as we say, subject to its laws and part of cosmic Nature.

SPIRIT

Spirit is lord of its movement, one, immutable, **free, stable and eternal.**

The Movement with all its formed objects has been created in order to provide a habitation for the Spirit who, being One, yet dwells multitudinously in the multiplicity of His mansions.

It is the same Lord who dwells in the sum and the part, in the Cosmos as a whole and in each being, force or object in the Cosmos.

Since He is one and indivisible, the Spirit in all is one and their multiplicity is a play of His cosmic consciousness.

Therefore each human being is in his essence one with all others, free, eternal, immutable lord of Nature.

TRANSITIONAL THOUGHT

AVIDYA

The object of limitation is enjoyment and possession of objects of the Spirit in Cosmos is, therefore, the possession and enjoyment of the

universe. Yet, being thus in his essence one, divine and free, man seems to be limited, divided from others, subject to Nature and even its creation and so forth, enslaved to death, ignorance and sorrow. His object in motion, station being possession and enjoyment of his world, he is unable to enjoy because of his limitation. Its contrary result comes about by *Avidya*, the Ignorance of oneness, and the knot of the Ignorance is egoism. *EGO*

The cause of ego is that while by its double power of *Vaya* and *Avidya* the Spirit dwells at once in the consciousness of multiplicity and relativity and in the consciousness of unity and identity and is therefore not bound by the Ignorance, yet It can, in mind, identify Itself with the object in the movement, absorbingly, to the apparent exclusion of the Knowledge which remains behind, veiled at the back of the mentality. The movement of Mind in Nature is thus able to conceive of the object as the reality and the Inhabitant as limited and determined by the appearances of the object. It conceives of the object, not as the universe in one of its frontal appearances, but as itself a separate existence standing out from the Cosmos and different in being from all the rest of it. It conceives similarly of the Inhabitant. This is the illusion of ignorance which falsifies all relations. The illusion is called *ahankara* the separative ego-sense which makes each being conceive of itself as an independent personality.

The result of the separation is the inability to enter into harmony and oneness with the universe and a consequent inability to possess and enjoy it. But the desire to possess and enjoy is the master impulse of the ego which knows itself at least to be the Lord, although owing to the limitations of its relativity, it is unable to realise its true existence. The result is discord with others and oneself, mental and physical suffering, the sense of weakness and animity, the sense of obscurateness, the striving of energy in passion and in desire towards self-fulfilment, the recoil of energy exhausted or disappointed towards death and disintegration.

Desire is the badge of separation with its attendant discord and suffering. That which is free, one and lord, does not desire, but manifestly contains, possesses and enjoys.

THE RULE OF THE DIVINE LIFE

Enjoyment of the universe and all it contains is the object of world-existence. But renunciation of all in desire is the condition of the free enjoyment of all.

The renunciation of materialism is not a moral constraint of self-denial or repression or rejection. It is an entire liberation of the spirit from any clinging after the forms of things.

The terms of this liberation are freedom from egoism and, consequently, freedom from personal desire. Practically this renunciation implies that one should not regard anything in the universe as

a necessary object of possession nor as possessed by another and not by oneself, nor as an object of greed in the terrestrial sense.

This state does not depend on the perception of unity. For it has already been said that all souls are one possession, Self, the Lord, and although the Lord takes into each object as it appears, yet all objects exist in that Self and not outside it.

Therefore, by transcending Ego and reaching the one Self, we possess the whole universe in the one cosmic consciousness and do not need to possess physically.

Having by oneness with the Lord the possibility of an infinite free delight in all things, we do not need to desire.

Being one with all beings, we possess in their enjoyment in ours and in the cosmic Being, delight of universal self-expression. It is only by this Atman at once transcendent and universal that man can be free in his soul and yet live in the world with the full active Life of the Lord in His universe of movement.

THE JUSTICE AND WAY OF WORKS

This freedom does not depend upon inaction, nor is this possession limited to the enjoyment of the motive. So that it only embraces without taking part in the movement.

On the contrary, the doing of works in this material world is a full acceptance of the term of play and the report of its completeness.

For the atma, Brahman, inhabits Himself in the world by works and in a sense in the body for self-maintenance by action. He does not do otherwise for even his creation and production is in the same manner. Being without body or any kind of body, it is not to think of refraining from action or escape, the physical idea. The idea that this is in fact can be a means of liberation, is part of the *Upanishad* which supposes the soul to be a separate entity in the Brahman.

Action is shunning, because it is the right to be inconsistent with freedom. The man who acts, is supposed to be a soul, engaged in the desire behind the action, in siding with the formal energy that drives the action and in the results of the action. These things are true in appearance, not in reality.

Desire is only a mark of the external mind which by ignorance seeks its delight in the object of desire and not in the Brahman who expresses Himself in the object. By destroying that ignorance one can do action without entanglement in desire.

The *Enquiry* that *Chandrasekharendra* is subject to the Lord, who expresses Himself in the perfect freedom. By getting behind Nature to the Lord of Nature, not being the material in the *Chandrasekharendra* and not being the deity to be worshipped, one is able to do the *Chandrasekharendra* and not be responsible for it in His own way.

The *Chandrasekharendra* is the movement of Nature and not the soul which, by knowing

itself ceases even to appear to be bound by the result of its works.

Therefore the way of freedom is not action, but to cease from identifying oneself with the movement and recover instead our true identity in the Self of things who is their Lord.

THE OTHER WORLDS

By departing from the physical life one does not disappear out of the Movement, but only passes into some other general state of consciousness than the material one.

These states are either of light or illuminated, some dark or sunless.

By persisting in gross forms of ignorance, by clinging perversely to the soul in its self-fulfilment or by a wrong direction of its becoming in the Movement, one enters into states of blind darkness, not into the worlds of light and of liberated and blissful being.

II

SECOND MOVEMENT

I * 1

BRAHMAN:

ONENESS OF GOD AND THE WORLD

Verses 4—5*

BRAHMAN—THE UNITY

The Lord and the world, even when they seem to be distinct, are not really different from each other, they are one Brahman.

"ONE UNMOVING"

God is the one stable and eternal Reality. He is One because there is not any else, since all existence and non-existence are He. He is stable or unmovng, because motion implies change in Space and change in Time, and He being beyond Time and Space, is unmovable. He possesses eternally in Himself all that is, has been or ever can be, and He therefore does not increase or diminish. He is beyond causality and relativity.

*4. *God is the one stable and eternal Reality. He is One because there is not any else, since all existence and non-existence are He. He is stable or unmovng, because motion implies change in Space and change in Time, and He being beyond Time and Space, is unmovable. He possesses eternally in Himself all that is, has been or ever can be, and He therefore does not increase or diminish. He is beyond causality and relativity.*

5. *He is the one stable and eternal Reality. He is One because there is not any else, since all existence and non-existence are He. He is stable or unmovng, because motion implies change in Space and change in Time, and He being beyond Time and Space, is unmovable. He possesses eternally in Himself all that is, has been or ever can be, and He therefore does not increase or diminish. He is beyond causality and relativity.*

and therefore there is no change of relations in His being.

"SWIFTER THAN MIND"

The world is a cycle in movement (*Pravartan*) of the Divine Consciousness in Space and Time. Its law and, in a sense, its only, of progression, it exists by movement and would be dissolved by cessation of movement. But the basis of this movement is not material, it is the energy of active consciousness which, by its motion and multiplication in different principles (different in appearance, to some extent same) creates oppositions of unity and multiplicity, divisions of Time and Space, relations and groupings of circumstance and Causality. All these things are real in consciousness, but only symbolic of the Being, somewhat as the imaginations of a creative Mind are true representations of itself, yet not quite real in comparison with itself, or real with a different kind of reality.

But mental consciousness is not the Power that creates the universe. That is something infinitely more pure, it is swift and accelerated than the mind. It is the pre-embodied self-awareness of the Absolute, not bound by any law of the relativity. The laws of the relativity, upheld by the gods, are its temporary creation. Their apparent eternity is only the duration, measurable to us, of the world which they govern. They are laws regarding motion and change, not laws binding the Lord of the move-

ment. The gods therefore, are described as continually running in their course. But the Lord is not so, and is actuated by His own movement.

"THAT MEANS, THAT MEANS NOT"

The notion of the world works under the government of a perpetual stability. Change represents the constant shifting of apparent relations in eternal immutability.

It is these truths that are expressed in the form of the one Unmoving that is swifter than Mind, that which moves and moves not, the one Stable which outstrips in the speed of its effective consciousness the others who run.

TRANSITION IN THOUGHT

THE MANY!

If the One is pre-eminentlly real, "the others", the Many, are not unreal. The world is not a figment of the Mind.

[illegible]

Unity is the eternal truth of things, diversity a play of the unity. The sense of unity has therefore been termed Knowledge, *Valva*, the sense of diversity Ignorance, *Aviva*. But diversity is not false except when it is divorced from the sense of its true and eternal unity.

Brahman is one, not numerically, but in essence. Numerical oneness would either exclude multiplicity or would be a pluralistic and divided oneness with the Many as its parts. That is not the unity of Brahman, which can neither be diminished nor increased, nor divided.

The Many in the universe are sometimes called parts of the universal Brahman as the waves are parts of the sea. But, in truth, these waves are each of them that sea, their diversities being those of frontal or superficial appearances caused by the sea's motion. As each object in the universe is really the whole universe in a different frontal appearance, so each individual soul is all Brahman regarding Itself and world from a centre of cosmic consciousness.

For That is identical, not single. It is identical always and everywhere in Time and Space, as well as identical beyond Time and Space. Numerical oneness and multiplicity are equally valid terms of its essential unity.

These two terms, as we see them, are like all others, representations in Chit, in the free and all creative self-awareness of the Absolute regarding Itself variously, untruly, innumerably and formulating what it regards. Chit is a power

not only of knowledge, but of expressive will, not only of receptive vision and of formative representation. The two are indeed co-existent. For It is an action of Being, not of the Void. What it does is that it does. It sees itself beyond Space and Time, that it becomes in the conditions of Space and Time.

Creation is not a making of something out of nothing or of one thing out of another, but a self-projection of Brahman into the conditions of Space and Time. Creation is not a making, but a becoming in terms and forms of conscious existence.

It is the becoming even individual is Brahman variously represented and entering into various relations with Itself in the play of the divine consciousness. In being each individual is all Brahman.

Brahman as the Absolute or the Universal has the power of standing back from Itself in the relativity. It conceives, by a subordinate movement of consciousness, the individual as other than the universal, the relative as different from the Absolute. Without this relative movement, the individual would always tend to lose itself in the universal, the relative to disappear into the Absolute. Thus, It supports a corresponding reaction in the individual who regards himself as "other" than the transcendent and universal Brahman and "other" than the rest of the Many. He is identified with him and enters the play of Being in the separate Ego.

The individual may regard himself as eternally different from the One, or as eternally one with It, yet different, or he may go back and say in his consciousness to the pure Heart: "But he can never regard himself as independent of the kind of Unity, for such a view would correspond to no conceivable truth in the universe or beyond it."

These three attitudes correspond to three truths of the Brahman which are simultaneously valid and none of them entirely true without the others as its complements. Their co-existence, without of conception to the logical intellect, can be experienced by identity in consciousness with Brahman.

Even in asserting Oneness, we must remember that Brahman is beyond our mental distinctions and is a fact not of Thought that discriminates, but of Being which is absolute, infinite and escapes discrimination. Our consciousness is representative and symbolic, it can not conceive the thing-in-itself the Absolute, except by negation, in a sort of void, by emptying it of all that it seems in the universe to contain. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time.

Even oneness is a representation and exists in relation to the perceptor. Vidya and Avidya are equally eternal powers of the supreme Clat

The powers in question are of the type of the powers of Nature: Matter, Quality, Motion and Dualism.

Neither Vilkna nor Avdanyan is the absolute knowledge seeker of the

Since, of all the theorems in the set \mathcal{B} , not more than one is consistent and upholds the $\text{Pr}(\text{Pr})$ principle, it follows that at most one can be true and applied to the universe.

Therefore we have to conceive of oneness as ours, it and the essential nature of Being, multiplicity as a representation of Self and a becoming. We have to conceive of the Brahman as One Self at all and then return upon the Many as becoming of the One Being (*Prakāśa bhāva*). But both the Self and the becoming are Brahman. We cannot regard the one as Brahman and the others as unreal and not Brahman. Both are real, the one with a consistent and comprehensive, the others with a derivative or dependent reality.

THE RUNNING OF THE GALS

Br Iman representing Isef in the universe is to settle by Its creative existence (Sat) is that the God Spirit representing Isef as the Monarch by Its power of active consciousness (Gita) is Nature of the World to be created (Sukh Man). The play of the two powers is the Evolutionary process.

All things are already realized in Brahman. The running of the clock in the course of Nature is only a working out (Prakriti) by Causality, in Time and Space of something that Brahman already possesses.

Even in Its universal being Brahman exceeds the Movement. Exceeding Time, It contains in Itself past, present and future simultaneously and has not to run to the end of conceivable Time. Exceeding Space, It contains all formations in Itself completely and has not to run to the end of conceivable Space. Exceeding Causality, It contains fully in Itself all eventualities as well as all potentialities without being bound by the apparent chain of causality by which they are linked in the universe. Everything is already realized by It as the Lord before it can be accomplished by the separated Personalities in the movement.

THE PRINCIPLE OF LIFE

MAITARISVAN AND THE WATERS

What then is Its intention in the movement?

The movement is a rhythm, a harmony which through the Universal Life, works out by turns out of Brahman the form of conscious Being. It is a form of symmetry, an expression of the Unknowable in the form of every level of consciousness, every depth, something beyond itself, depth of depth, content that content. It

is a play* of the divine Consciousness existing for its own satisfaction and a being nothing to That which is already complete. It is a fact of conscious being, justified by its own existence, with no purpose other than itself. The use of purpose, if a good, is born of the progressive self-unfolding by the world of its own true nature to the individual souls inhabiting its form. For the Being is gradually self-revealed within its own becoming, reality emerges out of the Multiple, and changes entirely the values of the latter to our consciousness.

Its self-unfolding is governed by tensions determined by the complexity of consciousness in its cosmic action.

For consciousness is not simple or homogeneous, it is septuple. That is to say, it constitutes itself into seven forms or grades of conscious activity descending from pure Being to physical being. The interplay creates the world, determines all activities, constitutes all becoming.

Brahman is always the content of the play or the working. Brahman so extended in Space and Time is the universe.

In this extension Brahman represents Itself as formative Nature, the universal Mother of things, who appears to us first, as Matter and *Prithvi*, the Earth Element.

^a If $\alpha = \pi/\lambda$, $V_{\text{eff}}(\rho) = V_0(1 - \cos \alpha\rho)$. In this case, $V_{\text{eff}}(\rho)$ has a minimum at $\rho = 0$ and a maximum at $\rho = \lambda$. The potential barrier height is $V_0(1 + \cos \alpha\rho)$.

Brahman in Matter or physical being represents itself as the universal Life-Power, *Manasva*, which moves through all over the energy, *Prana*, and produces effects by a universal arrangement and formation.

Universal Life conditions, involved in Matter, the septuple consciousness, and the action of *Prana*, to give the energy on the Matrix of things evolves out of its different forms and serves as a basis for all the revolutions.

TRANSITIONAL THOUGHT

THE WATERS

There are, then, seven constituents of Chit active in the universe.

We are habitually aware of three elements in our being, Mind, Life and Body. These constitute for us a divided and mutable existence which is in a condition of unstable harmony and works by a strife of positive and negative forces between the two poles of Birth and Death. For all life is a constant birth or becoming (*am-bhava*, *ambhava* et cetera 12-14). All birth carries a constant death or dissolution of it, which becomes an order that they change into a new becoming. Therefore this state of existence is called *Mreyya* Death and described as a stage which has to be passed through and transcended. (*Verses 11-14*)

For this is not the whole of our being and, therefore, not representing. We have, behind,

a sensations only existence which has also three constituents, *Sat*, *Chit* and *Ananda*.

Sat is essence of our being, pure infinite and uncreated, is opposed to this divisible being which finds its life on the rest that changes the nature of physical existence. *Sat* is the divine counterpart of physical existence.

Chit is the pure energy of Consciousness, free in its rest or its action, sovereign in its will, is opposed to the limited dynamic energies of Prana which feeling of a physical existence, are dependent on and limited by their sustenance. Tapas is the divine counterpart of this lower nervous or vital energy.

Ananda is *Beatitude*, the bliss of pure conscious existence and energy, as opposed to the life of the sensations and emotions which are at the mercy of the outward touches of Life and Matter and their positive and negative reactions, joy and grief, pleasure and pain. *Ananda* is the divine counterpart of the lower emotional and sensational being.

This higher existence, proper to the divine *Satchidananda*, is uncreated, self-existent, not controlled by the forces of Birth and Death. It is called, therefore, *Amara*, Immortality, and offered to us as the goal to be reached and the reality to be enjoyed when we have transcended the state of death. (Verses 12, 14, 17, 18)

Ananda is not a sensation or feeling or a state of mind. It is not a feeling or substance.

The higher daimon is linked to the lower most existence by the causal I' or supra mental Knowledge Will, Vidyā. It is the causal I' which, by superior and subtle guidance the confused activities of the Mind, Intellect and Body, ensues and controls the rest of the content of the universe. It is called in the Ved the Truth because it represents by direct vision the truth of things both in its essential independence of their appearances, the Light or Law, because, containing in itself the effective power of Citi, it works out all things according to their nature with a perfect knowledge and provision, the Vast, because it is of the nature of an infinite cosmic Intelligence comprehensive of all particular activities.

Vijnana, as the Truth, leads the divided consciousness back to the One. It also sees the truth of things in the multiplicity. Vijnana is the divine counterpart of the lower divided intelligence.

These seven powers of Citi are spoken of by the Ved as Rivers as the Waters. They are regarded as currents flowing into or rising out of the

• Next to the causal I' or supra mental Knowledge Will, Vidyā, which is the causal I' which, by superior and subtle guidance the confused activities of the Mind, Intellect and Body, ensues and controls the rest of the content of the universe. It is called in the Ved the Truth because it represents by direct vision the truth of things both in its essential independence of their appearances, the Light or Law, because, containing in itself the effective power of Citi, it works out all things according to their nature with a perfect knowledge and provision, the Vast, because it is of the nature of an infinite cosmic Intelligence comprehensive of all particular activities.

of its own action

general sea of Consciousness in the human being.⁷

They are all co-existent in the universe eternally and inseparably, but capable of being involved and manifested in each other. They are actually involved in physical Nature and must necessarily withdraw out of it. They can be withdrawn into a Supreme Being as Ocean can be manifested out of it.

The folding in and unfolding of the One in the Many and the Many in the One is therefore the Law of the eternally recurrent cosmic Cycles.

THE VISION OF THE BRAHMIN

The Upanishad teaches us how to perceive Brahman in the universe and in our self-existence.

We have to perceive Brahman comprehensively as both the Stable and the Moving. We must see It in eternal and immutable Spirit and in all the changing materialistic forms of universe and relativity.

We have to perceive all things in Space and Time, the future and the present and the Past, the complete Present for the whole future with all its contents. All these are as the One Brahman.

We have to perceive Brahman as that which exists eternally and supports all individual

⁷ *Itihasa Matha, Varanasi, Haridwar, R.V. IV. 58. 5*

things as well as all planes, it is indertally of Time and Space and Causality. We have to perceive It also as that which lives in and possesses the universe and that contains.

This is the transcendental planes and indivisible Brahman, Lord, Controller and In Dwelling Spirit, which is the object of all knowledge. Its realisation is the condition of perfection and the way of Immortality.

III

SECOND MOVEMENT

121

SELF-REALISATION

Verses 6—7*

SELF-REALISATION

Brahmāṇis, s jō tāv, Aṁan, the Self or immortal existence of all that is in the universe. Everything that changes in mind, life, body, character, temperament, etc., is not our real and unchanging self but belongings of the Self in the movement, *jagati*.

In Nature, therefore all things that exist, animate or inanimate, are belongings of the one Self of all. All these different creatures are one indivisible existence. This is the truth each being has to realise.

When this unity has been realised by the individual in every part of his being he becomes perfect, pure, liberated from ego and the passions, possessed of the entire divine reality.

* Brahman is the Self of all. It exists as a Self, existing in all things, is not to be seen from aught.

† If Brahman is the Self of all, this becomes an extension of that Brahman as to how is it possible to know Brahman? Is it to be known? What is the Self? Who sees everywhere oneness?

ATMAN

Atman, our true self is Brahman, it is purely indivisible, Being, self-existent, self-contained, self-conscious, self-controlled, self-sufficient, self-determined. Its existence is self-sufficient. It is timeless, spaceless and formless.

THE THRETHOLD PURUSHA

Atman represents itself to the consciousness of the creature in three states, dependent on the relations between *Prakasa* and *Prakriti*, the Soul and Nature. These three states are *Akshara*, unmoving or immutable, *Kshara*, moving or mutable, and *Para* or *Uttama*, Supreme or Highest.

Kshara Purusha is the Self reflecting the changes and movements of Nature, participating in them, immersed in the consciousness of the movement and seeming in it to be born and die, increase and diminish, progress and change. Atman, as the Kshara, enjoys change and division and duality, controls secretly its own changes but seems to be controlled by them, enjoys the oppositions of pleasure and pain, good and bad, but appears to be tormented, possesses and upholds the motion of Nature, by which it seems to be created. It is always and invariably, the Self, Immortal, the Lord.

Akshara Purusha is the Self, standing back from the changes and movements of Nature,

¹ Gita XV 16, 17. See also XIII passim

calm, pure, impartial, indifferent, watching them and not participating, above them as on a summit not immersed in the Waters. This calm Self is the sky that never moves and changes looking down upon the waters that are never at rest. The Akshara is the hidden freedom of the Kshara.

Para Purusha, or Parabrahma is the Self containing and upholding both the stillness and the movement, but centered and limited by neither of them. It is the Lord, Brahman, the All, the Indefinable and Unknowable.

It is this supreme Self that has to be realised in both the unmoving and the mutable.

PURUSHA IN PRAKRITI²

Atman, the Self, represents itself differently in the sevenfold movement of Nature according to the dominant principle of the consciousness in the individual being.

In the physical consciousness Atman becomes the material being, *Annamaya Purusa*.

In the vital or nervous consciousness Atman becomes the vital or cyrial being *Pranamaya Purusa*.

In the mental consciousness Atman becomes the mental being, *Manomaya Purusa*.

In the supran intellectual consciousness, dominated by the Truth or causal Idea (call it *Veda Satyam K'iam Brahmat*, the True, the Right, the

² Taittiriya Upanishad II 16

Vast, Atman becomes the great being or great Soul, *Īśvara Puruṣa* or *Mahatman*.*

In the consciousness proper to the universal Being, Atman becomes the adarśa being or, the *śāśvata* and immortal Soul, *Anantamaya Puruṣa*.

In the consciousness proper to the infinite divine consciousness which is also the infinite adarśa, the Will or *Tejasa*, Atman is the all-conscious Soul that is source and lord of the universe, *Ānanta Puruṣa*.

In the consciousness proper to the state of pure divine existence, Atman is *Sat Puruṣa*, the pure divine Self.

Man being one in his true Self with the Lord who creates all forms, can live in any of these states of the Soul in the world and partake of its experiences. He can be anything he wills from the material to the all blissful being. Through the *Anāntamaya* he can enter into the *Cauṇya* and *Sat Puruṣa*.

SACHCHIDANANDA

Sachchidananda is the manifestation of the higher Puruṣa. Its nature of minute being, consciousness, power and bliss is the higher Nature, *Para Prakṛti*. Mind, life and force are the lower nature, *Atmā Prakṛti*.

The state of Self-identity is the higher of of universal existence, *paradeva*, the nature of

* *Īśvara Puruṣa* or *Ānanta Puruṣa* is referred to in the *Upaniṣads*. It is also called *ātma* or *ātma*.

The Lord pervades the universe as the Virat Purush, the Cosmic Soul (*brahmā*) of the eighth verse, the One who is everywhere. He enters into each object in the movement, to the Knowledge as Brahman supporting individual consciousness and in a hidden form, to the Ignorance as an individual and limited being. He manifests as the Jivatman or individual self in the living creature.

From the standpoint of our lower state in the kingdom of death and limitation Atman is Sachchidananda, supramental, but reflected in the mind. If the mind is pure, bright and still, there is the right reflection. If it is unpurified, troubled and obscured, the reflection is distorted and subjected to the crooked action of the Ignorance.

According to the state of the reflecting mind we may have either purity of self-knowledge or an obscuration and distortion of knowledge in the dualities of truth and error, a pure activity of unegoistic Will or an obscuration and deflection of Will in the dualities of right and wrong action, in and out of, a pure state and a non-self-play of beauty or an obscuration and perversion of it in the dualities of right and wrong enjoyment, pure and impure joy and grief.

It is the nature of the obscuration and the distortion by egoism and by the limitations of the

the word "egoism" is used in a technical sense, it does not mean the ego as a separate entity, but the ego as a limiting factor in the knowledge of the self. The ego is the limiting factor in the knowledge of the self.

The limitation is brought about through the Kham Parashad-entangling itself with the changeable formations of Nature in its separate form, the material. The end of the end is reached to the exclusion of this sense of unity with Nature and with all existences.

This exclusion is not a total understanding due to our present position in the evolution, but an actual withdrawal from consciousness. Its limitation on individual appearance is the condition of self-realisation.

The beginning of wisdom, perfection and liberation is the vision of the One.

THE STAGES OF SPIRITUALISATION

THE VISION OF THE ALL

The first movement of self-realisation is the sense of unity with other existences in the universe. Its early or crude form is the attempt to understand or sympathise with others, the inter-connection by a love or compassion or by working for others, the purpose of work for the sake of others.

The oneness so reached is a partial unity, the drawing together of separate elements resulting in a collective or synthetic relation and relationless. The Mayav returns to the consciousness as the real existences, but this is only their result.

Real knowledge begins with the perception of essential oneness — one Matter, one Life, one Mind, one soul; existing in many forms.

When the Self of things is seen to be *Sachchidananda*, then knowledge is perfected. For we see Matter to be only a play of Life. Life a play of Mind even as mind is substance, Mind a play of Truth, or as soul is representative of being in various and possible rational terms, Truth a play of *Sachchidananda*, *Sachchidananda* the seen in manifestation of a supreme Unknowable, *Para Brahman* or *Para Purusha*.

We perceive the soul in all bodies to be the one Self or *Satchidananda* manifesting itself in individual consciousness. We see in all minds, lives, bodies, to be the formations of the same essence in the extended being of the Self.

This is the vision of all existences in the Self and of the Self in all existences which is the foundation of perfect mental liberty and perfect joy and peace.

For by this vision in proportion as it increases in intensity and completeness there disappears from the mind all mental and *raga* that is to say, all repulsion, shrinking, dislike, fear, hatred and other perversions of feeling which arise from division and personal opposition to other beings or to the externalities that surround us. Perfect equanimity of soul is established.

THE HISTORY OF THE SELF IN ITS DEVELOPMENT

Vision is not seen at once and to be one what is really one is. The whole inner life must be

It is not described in the *Upanishads*. It is the feeling which is the basis of the whole inner world of

or Liberation. This is the viewpoint of the Self as Individual, being the whole movement. The individual is still struggling the human or creature for the eternal, supreme and universal Advaita in the individual.

But to achieve, the time to have the knowledge of the transcendental Self is so unity, in the equation *S = am*, I am He and I am that knowledge to extend our consciousness existence so as to embrace the whole Multiplicity.

This is the deeper system of ideal of the I ha Universal to embrace simultaneously Advaita and Avaita, the One and the Many to exist in the world, but I live in terms of the Death into the terms of the Immortality, to have the freedom and peace of the New Birth simultaneously with the reality of the Birth (*Per as a 14*).

All parts of the lower being must consent to this realisation. To perceive with the intellect is not enough. The heart must consent in a universal love and delight, the consciousness in a sensation of God and self everywhere, the life in the comprehension of all laws and energies in the world as part of its own being.

THE ACTIVE BEATITUDE

This condition is the perfect and complete Beatitude, a state of perfection, but deluded from sorrow and self-delusion.

The perception of sensation (*nola*), for the soul is now adjusted to the perception of the Unknowable and all experience, is no longer

attached to the Becoming and no longer attributes an absolute value to any particularity in the universe, is if that were an object in itself and describable in itself. As is commonly said, it is a value as the manifestation of the Self and to the sake of the Self which it manifests itself, but none for its own*. Desire and desire are removed. Ignorance is replaced by knowledge. Desire by the joy, beatitude of universal possession.

There is no possibility of sorrow, for it is seen as Sachidananda and therefore in the terms of the infinite consciousness existing, the infinite will, the infinite faculty. Even pain and grief are seen to be perverse terms of Ananda and that Ananda which they veil here and for which they prepare the lower existence of all suffering in the evolution is a preparation of strength and bliss, is a ready seized, known and enjoyed by the soul thus liberated and perfected. For it possesses the eternal Reality of which all are the appearances.

Thus it is possible, by the realisation of the unity of God and the world, and by rest in the complete knowledge of the Brahman, to remain a desire on Isha on that which is not to the pure Self and the Non-Becoming, and yet to enjoy by means of all things in the manifestation God in the universe through a free and liberated self-identification with Sachidananda in all existences.

* Brihadaranyaka Upanishad

CONCLUSION

We have, therefore, in the foregoing, viewed at the explanation of the first part of the Upanishad. The first and important truth that Upanishads are the one Lord creating every object in the universe and that every object is a slave in the universe, moving and being moved, movement, has been explained in terms of complete bondage by the Bindu or, transcendental and universal even in the individual. One in the Many, Many in the One, subtle and Material, ever changing and revolving in cycles, is the soul alone, fixing as the true of a universal, universal, re-creation of desire as the creation of universal enjoyment in the spirit, has been explained by the state of self-realisation, the revelation of the free and transcendental Self as one's own true being, of that Self as Self-hindrance and of the universe seen as the Beginning of Such a darśana and perceived in the terms of the right knowledge and freedom in the terms of the Ignorance with its cause of attraction and repulsion, and delusion and sorrow.

iv

THIRD MOVEMENT

[1]

THE LORD

Verse 8*

"HE"

In its third verse, the Upanishad takes up the justification of works already stated in general terms in its second verse and focuses it more precisely upon the conception of Brahman or the Self as the Lord, *Iśa, Iśvara, Puruṣa, Puruṣa, Sah* (He) who is the cause of personality and governs by His Law of works the rhythm of the Movement and the process of the words that He conceives and realises throughout eternal Time in His own self-existence.

It is an error to conceive that the Upanishads teach the true existence only of an impersonal and attributeless Brahman, an impersonal God without power or qualities. They declare rather an Unknowable that manifests itself to us in a dual aspect of Personality and Impersonality. When they wish to speak of this Unknowable in the most comprehensive and general way, they

$\{ \mathbf{u}_1, \mathbf{u}_2, \dots, \mathbf{u}_n \}$ is a basis for \mathcal{U} if and only if $\mathbf{u}_1, \mathbf{u}_2, \dots, \mathbf{u}_n$ are linearly independent and $\mathbf{u}_1, \mathbf{u}_2, \dots, \mathbf{u}_n$ span \mathcal{U} .

use the name and *He is That*. That is, but this latter does not exclude the fact of an *unveiled* and *revealed* *He* is a *He* and *He* ever using the word (*He*). *Kṛāṇyānāṁ* III—*Sū.*, when they intend to make present the latter *He* they are often prone to use the name *Sakti*. *He*, one of the *anāḥata* *Deva* God or the Divine, or *Purusha* the conscious Soul, of whom *Prakṛiti* or *Māyā* is the executive *Passance*, the *Shakti*.

The *Isa* *Upanishad*, having declared the *Brahman* is the sole reality manifesting off in many spots and forms, having perceived this *Brahman* subjectively as the *Sakti*, the one Being of whom all existences are *Being*s, and as that which we have to realise in our selves and in all things and beyond all things now proceeds to assert the same *Brahman* respectively as the Lord, the *Purusha* who both creates and inhabits the universe.

It is *He* that went abroad—This *Prāhman*, this *Sakti* is identical with the Lord, the *Isa* with whose name the *Upanishad* opens, the *Isa* without of all forms, and, as we shall find identical with the universal *Purusha* of the *Ītāyā*—“*The Prāhman* there and there *He* is *He*” It is *He* who is both *anāḥata* and *He* is a conscious Being, the sole existent and self-existent, who is *Māyā* in the *form* of all *He* becomes. And the *Upanishad* proceeds to formulate the nature of *He* in the general law of that beingness of God which we see in the world—For

on this conception depends the Vedanta idea of the two poles of death and immortality, the reason for the existence of Avyakta the Impermanent, and the justification of souls in the world.

TRANSITIONAL THOUGHT

THE DIVINE PERSONALITY

THE VEDANTA idea of God, 'Him' Deva or Ishwara, is strikingly different from the ordinary notions of God. It is the conception of a Personal God. Personal is a generally conceived as something with a personality and the vulgar idea of a Personal God is a limited individual like man. A Hindu is only that much greater, more vast and all-encompassing. Vedanta admits the human manifestation of Brahman in man and to man, but does not admit that this is the real nature of the Ishwara.

God is *Samavidhanda*. He manifests Himself as infinite variety of what the essentially is consciousness, of which again the essentially is consciousness. But this thoughtless variety of impersonal consciousness is itself, becomes the *Maya* is. But these are abstract terms; abstract ideas and terms cannot produce concrete realities. They are impersonal states; impersonal states cannot in themselves produce personal activities.

This becomes still clearer if we consider the manifestation of *Sambhramanda*. In that manifestation Deity translates itself into Love, Consciousness, trust, respect and to double terms,

conceptive Knowledge, even the Lord, Existence translates itself into Personal Existence, into Personal Sentience. But I do not interpret without a foreknowledge of Love. Knowledge without the knowledge of the object of Knowledge, Love, is the Work without Work, Substance without Presence, and is not substantial.

Has she heard that the Lord's are not really impersonal, that the I thought of Brahman is not an I, that the I is not a success of Brahman, that the existence of Brahman is Existence, that the object of Brahman is not an object, that the term and stuff of It exists in Itself, that the divine Being Knows the Knower, the Known, and, therefore, necessarily also knows the Knower of the Knower?

This Self Awareness and Self-knowledge of man has two modes of expression, one is guess, its Prākṛa or Māyā, its common self-expression, and the other is revelation. The former mode is proper to the pre-illumined Brahman, the difference to the illumined Brahman. It is the diffusion of the Self into the world, the diffusion of His own existence into the world, the becoming of the personal universe, *thā a man, jagat*. It is Prākṛa, that is, what He becomes so as to be known. The object of Love is the self of the Lover, the work is the self-formation of the Worker, the work is the self and action of the Lord.

When, therefore, we consider the abstract and impersonal aspect of the nature of existence, we say, 'That', when we consider the Existent self-aware and self-lit, we say, 'He'. Neither concept is entirely complete. Brahman itself is too Unborn to be verbalised in concepts of Personality and Impersonality. We may call it 'That' to show that we escape from our affirmation of Person and generation. We may equally call it 'He', provided we speak with the same intention of rigorous exclusion. *Tat* and *Sah* are always the same. One that escapes definition.

In the universe there is a constant relation of Oneness and Multiplicity. This expresses itself as the universal Personality and the many Persons, and both between the One and the Many and among the Many themselves there is the possibility of an infinite variety of relations. These relations are determined by the play of the divine existence, the Lord entering into His manifested habitation. They exist at first as cosmic relation between individual souls, they are then taken up by them and used as a means of entering into cosmic relation with the One. It is this entering into cosmic relations with the One which is the object and function of *Karma*. All relations are justified by this cosmic process, as expressions of It which always and always move by various means to one goal.

The Divine Personality reveals Himself in various forms and names to the individual soul. These forms and names are in a sense created in

the human consciousness, for they are eternal symbols revealing the Divine who thus concretises Himself in the human mind, the people's consciousness and a world which is to know Unity.¹

HE THAT WENT ABROAD

It is He that has extended Himself in the relative consciousness whose totality of finite and changeable existence is dependent on an equal, immutable and eternal Infinity is what we call the Universe—*Sa pa jagat*²

In this extension we have, therefore, two aspects, one of permeation and causation, notably, another of a totality of events in Time and Space working out their relations through causality. Both are direct and mutually complementary expressions of the same unmovable "He".

To express the infinite Infinity the Upanishad uses a series of pointer adjectives, "Bright, bodiless, without form without shows, pure, unpermeated by evil". It is as the same Absolute as cause, effect and a being in the instant of the totality of existence of each object in the totality of existence, it is as the nascent object, the "I" and the "I" for the

¹ It would be interesting to note that the Upanishads are not only the oldest Indian literature but also the oldest of the One is as old as the Rig Veda

and causation, of attraction and interpenetration. For It is it is what it is, *aham akash sata anah*,² 'infinite', 'unperturbed'.

It is without senses. The reason for Its being without senses is that It does not put out Prakṛi, does not dispense force in multiple channels, does not lose it here, or reuse it there, replenish it, or seek by love or by violence its complementary or its tool. It is without nerves of force. It does not pour itself out in the energies of the Prime dynamism of Līlā, of Māteśvarin.

It is pure, unperturbed by evil. What we call sin or evil is merely excess and defect, wrong placement, inharmonious action and reaction. By its equality, by its inaction even while it supports all action, the conscious Soul retains its eternal freedom and eternal purity. For it is *anāraṇya*; It watches as the Sakṣī, the witness, the modifications effected by Prakṛi but does not partake of them, does not get clogged with them, receives not their impression. *Na liṅgyate*.

THE SOUL INVULNERABLY PURE

What is the relation of the active Brahman and of the human soul to this pure Inactive? They too are That. Action does not change the nature of the Self but only the nature of the diverse form. The Self is always pure, undisturbed, perfect, whether inactive or participating in action.

The Self is all things and exceeds them. It

² Gita II. 24

and annihilation, of attraction and attraction, of generation. For Itself is without action *acāraḥ karta ārahaḥ*,³ "motionless, self-perfected."

It is without sorrow. The reason for Its being without sorrow is that It does not put out Power, does not disperse Force in the physical world, does not lose it in its increase of force, to diminish its loss or seek by love or by violence its complementary or its food. It is without nerves of force, It does not pour itself out in the energies of the Prāṇa, dhyāna, of Loka, of Mithya, or of the material.

It is pure, unpermeated by evil. What we call sin or evil is merely excess and defect, wrong placement, inharmonious action and reaction. By its equality, by its inaction even while it supports all action, the conscious Soul retains its eternal freedom and eternal purity. For it is unmediated, It watches as the *Sākṣī*, the witness, the modifications effected by *Prākṛti*, but does not partake of them, does not get charged with them, receives not their impression. *Na liṅgyate*.

THE SOUL INMUTABLY FREE

What is the relation of the active Brahman and of the human soul to this pure Inactive? They too are That. Action does not change the nature of the Self, but only the nature of the diverse forms. The Self is always pure, is total, perfect, whether inactive or participating in action.

The Self is all that is and is ever is them. It

³ Gita II. 24

exceeds always that in which the mind is engaged—that which it takes in a particular time and space as a figure of itself. The boundless whole is always part of it. The totality of things is a complete harmony without wound or flaw. The view-point of the part taken for a whole, in other words the Ignorance, is the broken relation which creates the consciousness of lack, of incompleteness and of evil. We shall see that this Ignorance has its root in the play of the Brahman, but in itself it appears at first to be only a parent of evil.

Ignorance is a veil that separates the mind, body and life from their source and reality, Sachchidananda. Thus obscured the mind becomes itself pierced by the evil that Ignorance creates. But the Active Brahman is always Sachchidananda using for its self-emanating the forms of mind, body and life. All their experiences are therefore seen by It in the terms of Sachchidananda. It is not pierced by the evil. For It also is the One and sees everywhere Oneness. It is not mastered by the Ignorance that It uses as a minor form of its emanation.

The human soul is one with the Lord, It also is in its completeness Sachchidananda using Ignorance as the minor form of its being. But it has projected its conditions into this minor form and is obsessed there in limited manner, on account of its own view-point. It assumes to itself the appearance of lack and the resultant sense of want, discord, desire, suffering. The Red Man has a

is not affected by all this confusion; but the apparent or exterior Man is affected. To recover its freedom it must recover its completeness. It must identify itself with the divine Immmanent within, its true and complete self. It can then, like the Lord, conduct the action of Prakriti without undergoing the false impression of identification with the results of its action. It is this action which the Upanishad bases the assertion, "Action cleaveth not to a man."

To this end it must recover the silent Brahman within. The Lord possesses always His double term and conducts the action of the universe, extended in it, but not attached to or limited by His works. The human soul, entangled in mind, is obscured in vision by the rushing stream of Prakriti's works and fancies itself to be a part of that stream and swept in its currents and in its eddies. It has to go back in its self-existence to the silent Purusha even while participating in its self-becoming in the movement of Prakriti. It becomes then, not only like the silent Purusha, the witness and upholder, but also the Lord and the free enjoyer of Prakriti and her works. An absolute calm and passivity, purity and equality within, a sovereign and inexhaustible activity without is the nature of Brahman as we see it manifested in the universe.

There is therefore no total rejection to works. On the contrary, works are justified by the participation or self-identification of the soul with the Lord in His double aspect of passivity and

activity. Inequality for the Soul activity for the energy, is the balance of the evolutionary system in man.

THE LAW OF THINGS

The totality of objects (*prajñā*) is the becoming of the Lord in the extension of His own being. Its principle is declared: "He who is consciousness, there is Being" (consciousness is called in energy (*tapas*) upon its self being to produce Idea of itself (*prajñā*) and form and action exactly by corresponding to the Idea. This is the original Indian conception of creation, self production or projection into form (*prajñā*, *prajā*). Being uses its self awareness to evolve infinite forms of itself governed by the expansion of the innate Idea in the form. This is the original Indian conception of evolution, prominent in certain philosophies such as the Sankhya (*pañcama*, *chakra* & *varā*). It is the same phenomenon diversely stated.

In the idea of some thinkers the world is a purely subjective evolution (*prajñā*), not real as objective fact, in the idea of others it is an objective fact, a real evolution (*prajñā*), that one who knows nothing is to the essence of Being. Both notions are to derive from the Upanishads as their authority and the opposition comes in fact by the separation of what in the ancient Vedānta was viewed as one, as we see in this passage.

Brahman is His own subject and His own object, whether in His pure self-existence or in His varied self-becoming. He is the object of His own self-awareness. He is the knower of His own self-being. The two aspects are inseparable, even though they seem to disappear into each other and emerge again from each other. All appearance of pure subjectivity holds itself as an objectivity, but in its very subjectivity, all appearance of pure objectivity holds itself as subjectivity, and in its very objectivity.

All objects exist in the Self-existent, the Self-becoming. *Sayambhava*, becoming by the force of the law within it. The Idea is, self-contained, the Fact that it becomes. For *Sayambhava* sees or comprehends Himself in the essence of the Fact as *Kar*, thinks Himself out in the evolution of its possibilities as *Manasi*, becomes form of Himself in the movement in Space and Time as *Pravart*. These three are one operation appearing as successive in the relative, temporal and spatial Consciousness.

It follows that every object holds in itself the law of its own being eternally, *satatam ahimsam bhavati*, it always sustains itself, in perpetual Time. All relations in the totality of objects are thus determined by their Inherent, the Self-existent, the Self-becoming, are still contained in the nature of the One by the appearance of the One, the Lord, by His self-awareness which is their inherent subjectivity. It is by His self-becoming which, against a background of boundless possi-

bilines, is the Law of their inevitable evolution in the objective Fact.

Therefore all things are arranged by Him perfectly *yachata yatra* as they should be in their nature. There is a majestic harmony in the All, which governs the apparent records of individualisation. That disorder would be real and operative in a chaotic chaos, if there were only a mass of individual forms and forces, if each form and force did not contain in itself and were not in its reality the self-existent All, the Lord.

THE PROCESS OF THINGS

The Lord appears to us in the relative notion of the process of things first as Kavi, the Wise, the Seer. The Kavi sees the Truth in itself, the truth in its becoming in its essence, possibility, actuality. He contains all that in the Idea, the Vijnana, called the Truth and Law, *Satyam R'am*. He contains it comprehensively, not piecemeal; the Truth and Law of things is the Brahm the Large. Viewed by itself, the realm of Vijnana would seem a realm of predetermination, of concentration, of compelling seed state. But it is a determination not in previous Time, but in perpetual Time, a Fate controlled by the Soul, not compelling it, compelling rather the action and result, present in the expansion of the movement as well as in the concentration of the Idea. Therefore the truth of the Soul is freedom and mastery, not subjection and bondage.

Parashu commands Pr.knu, Pr.knu does not compel Parashu. *Na karnu detyate nare*

The Manu makes no statement of the possibilities. He is satisfied with the freedom of the Infinite and makes it an acceptable ground for the determination of the finite. Therefore every action in the world is said to emerge from a balancing and checking of various passions. None of these, however, are effective in the determination except by their secret consonance with the Law of that which has to become. The Kavi is in the Manishi and upholds him in his work. But viewed by itself the teaching of the Manishi would seem to be a state of passivity, of free will, of the interaction of forces, but of a free will in thought which is met by a fate in things.

For the action of the Manishi is meant to eventuate in the becoming of the Parashu. The Parashu, called also Vrat, extends Himself in the realm of eventualities. He fulfils what is contained in the Truth, what works out in the possibilities reflected by the mind, what appears to us as the fact objectively realised. The realm of Vrat would seem, if taken separately, to be that of a Law and Predetermination which compels all things that evolve in that realm, the unchangeable Karma, the rule of mechanical necessity, the despotism of an accepted Law.

But the becoming of Vrat is always the becoming of the self-existent Lord. *Janogah Sayam-tanah*. Therefore to realise the truth of that becoming we have to go back and re-embrace all

that stands behind, we have to return to the full truth of the free and infinite Sach-hidamanda.

This is the truth of things as seen from above and from the Unity. It is the divine standpoint, but we have to take account of the human standpoint which starts from below, proceeds from the Ignorance, and perceives these principles successively, not comprehensively as separate states of consciousness. Humanity is that which returns in experience to Sach-hidamanda, and it must begin from below, in Avidya, with the mind embodied in matter, the Thinker imprisoned and emerging from the objective Fact. This imprisoned Thinker is Man, the "Manu".

He has to start from death and division and arrive at unity and immortality. He has to realise the universal in the individual and the Absolute in the relative. He is Brahman growing self-conscious in the objective multiplicity. He is the ego in the cosmos vindicating himself as the All and the Transcendent.

V
THIRD MOVEMENT

[2]
KNOWLEDGE AND IGNORANCE

Verses 9—11*

VIDYA AND AVIDYA

All manifestation proceeds by the two terms, Vidya and Avidya, the consciousness of Unity and the consciousness of Multiplicity. They are the two aspects of the Maya, the formative self-conception of the Eternal.

Unity is the eternal and fundamental fact, without which all multiplicity would be unreal and an impossible illusion. The consciousness of Unity is therefore called Vidya, the Knowledge.

Multiplicity is the play or varied self-expression of the One, shifting in its terms, divisible in its view of itself, by force of which the One occupies many centres of consciousness, inhabits many

*9. In the original Sanskrit text, the word "Knowledge" is used in the sense of "wisdom" or "understanding" and is translated as such. The word "Knowledge" is used in the sense of "wisdom" or "understanding" and is translated as such. The word "Knowledge" is used in the sense of "wisdom" or "understanding" and is translated as such.

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transformations of energy in the universal Movement. Multiplicity is neither a nor extra to unity. Without it the Unity would be either a void of non-existence or a powerless, sterile limitation to the state of non-material self-absorption or of blank repose.

But the consciousness of multiplicity separated from the true knowledge in the many of their own essential oneness, the view-point of the separate ego identifying itself with the divided form and the limited action is a state of error and delusion. In man this is the form taken by the consciousness of multiplicity. Therefore it is given the name of *Avidya*—the Ignorance.

Brahman, the Lord, is one and all-blissful, but free from limitation by His unity; all-powerful, He is able to conceive Himself from multiple centres in multiple forms from which and upon which flow multiple currents of energy, seen by us as actions or play of forces. When He is thus multiple, He is not bound by His multiplicity, but amidst all variations dwells eternally in His own eternals. He is Lord of *Vidya* and *Avidya*. They are the two sides of His self-conception (*Maya*), the two powers of His Energy (*Chit Shakti*).

Brahman, exceeding as well as dwelling in the play of His *Maya*, is *Iśa*, lord of it and free. Man, dwelling in the play, is *Jñāna*, not lord, not free, subject to *Avidya*. But this subjection is itself a play of the Ignorance, unreal in essential fact (*paramārtha*)—real only in practical relation

(*iva ahara*), in the working out of the actions of the divine Power, the Chastaka. To get back to the essential first, if his freedom he must recover the sense of Oneness—the consciousness of Brahman of the Lord—release his oneness in Brahman and with the Lord. Recovering his freedom, releasing his oneness with all existences as becoming's of the One Being who is always himself. So *I am a m*, *He am I*, he is able to carry out divine actions in the world, no longer subject to the Ignorance, because free in the Knowledge.

The perfection of man, therefore, is the full manifestation of the Divine in the individual through the supreme accord between *Vidya* and *Avidya*. Multiplicity must become conscious of its oneness, Oneness celebrate its multiplicity.

THE EXTREME PATHS

The purpose of the Lord in the world cannot be fulfilled by following *Vidya* alone or *Avidya* alone.

Those who are devoted entirely to the principle of multiplicity and division and take their orientation away from the source enter into a blind darkness of Ignorance. For this tendency is one of rejection, contraction and limitation, disassociation of the powers of knowledge and greater and greater separation to the material necessities of Pleasure and freedom to her separate and self-centred terms. To turn away

from the progression towards Oneness is to turn away from existence and from light.

Those who are devoted entirely to the principle of indiscriminate Unity and seek to put away from them the integrity of the Brahman, also put away from them knowledge and completeness and enter as if into a greater darkness. They enter into some special state and accept it for the whole, mistaking exclusion in consciousness for transcendence in consciousness. They ignore by choice of knowledge, as the others are ignorant by commission of error. Knowing all to transcend all is the right path of Vidya.

Although a higher state than the other, this supreme Nihil is termed a greater darkness, because the lower is one of chaos from which resurrection is always possible, the higher is a conception of Void or Asat, an attachment to non-existence of Self from which it is more difficult to return to fulfilment of Self.

THE GAINS IN EITHER PATH

Permeated with a lesser concentration the paths of Vidya and Ayatya have each their legitimate gains or the human soul but neither of these is the full and perfect thing undertaken by the man who follows the middle state.

By Vidya one may attain to the state of the silent Brahman or the *Aishwarya Parusha* regarding to himself without actively participating in it or to His eternal state of *Chaitanya* Sat from which the entire process and towards which

it returns. For these states are conditions of serenely plenitude, freedom from the confusions and sufferings of the world.

But the highest goal of man is neither fulfillment in the movement as a separate, divided action, in the sense separated from the movement, but in the *Uttama Prastha*, the Perfection, who went abroad and abode in Him. If both the *Khara* and the *Akshara* are modes of His being, the self of man, the *Jivatman*, is here in order to realise in the individual and for the universe that one highest Self of all. The error called *Avidya* is a necessary mechanism for affirming individuality in the universe as a starting-point for this supreme achievement.

By *Avidya* or illusion to a sort of fullness of power, joy, world knowledge, largeness of being, which is that of the Titans or of the Gods, of Indra, of Prajapati. This is gained in the path of self-enlargement by an ample acceptance of the multiplicity in all its possibilities and a constant enrichment of the individual by all the materials that the universe can pour into him. But this also is not the end of man; for though it brings transcendence of the ordinary human limits, it does not bring the *Atman* transcendence of the universe in the End of the universe. One transcends circles of Ignorance but not imitation of Knowledge. One transcends the body, but not limitation of being, transcends subjection to sorrow, but not subjection to joy, transcends the lower *Prakriti* but not the higher

To gain the real freedom and the perfect Immortality one would have to desist again to all that had been rejected and make the right use of death, sorrow and ignorance.

The real knowledge is that which perceives Brahman in His manifestation and does not follow eagerly after one manifestation rather than another, is no more attached to Vidya than to Avidya. This was the knowledge of the ancient sages who were *atma* -realists in the gaze of their thought, not drawn away from the completeness of knowledge by one light or by another and whose perception of Brahman was consequently entire and comprehensive and their teaching founded on that perception equally entire and comprehensive *Samakaksare*. It is the knowledge handed down from these Ancients that is being set forth in the Upanishad.

THE COMPLETE PATH

Brahman embraces in His manifestation both Vidya and Avidya and if they are both present in the manifestation, it is because they are both necessary to its existence and its accomplishment. Avidya subsists because Vidya supports and embraces it, Vidya depends upon Avidya for the preparation and the advance of the soul towards the great Unity. Neither could exist without the other, for if either were abolished, they would both pass away into something which would be neither the one nor the other, some-

thing inconceivable and inconceivable beyond all manifestation.

In the worst Ignorance there is some point of the knowledge which constitutes that form of Ignorance and some support of Unity which prevents it in its most extreme division, limitation, obscurity from ceasing to exist by dissolving into nothingness. The destiny of the Ignorance is not that it should be dissolved out of existence, but that its elements should be enlightened, united, that which they strive to express, delivered, fulfilled and in the fulfilment transmuted and transfigured.

In the uttermost unity of which knowledge is capable the contents of the Multiplicity are inherent and implicit and can any moment be released into activity. The office of Vidya is not to destroy Avidya as a thing that ought never to have been manifested but to draw it continually towards itself, supporting it the while and helping it to deliver itself progressively from that character of Ignorance, of the oblivion of its essential Oneness, which gives it its name.

Avidya fulfilled by turning more and more to Vidya enables the individual and the universal to be one with the Lord in Himself. It consists of His manifestation, a vision of His non-manifestation, free in birth, free in death.

Man represents the point at which the multiplicity in the universe becomes consciously capable of this turning and fulfilment. His spiritual fulfilment comes by following the complete path

of *Aviha* surrendering itself to *Vidya*, the Multiple to the Unity, the Many to the One in all and beyond all, and of *Vidya* accepting *Aviha* into itself, the Unity taking the Multiplicity, the One becoming the Many, He who is everywhere in the individual and in the universe.

MORTALITY AND IMMORTALITY

MORTALITY

By *Aviha* surrendering itself to *Vidya* beyond death, by *Vidya* accepting *Aviha* into itself he enjoys immortality.

By death is meant the state of mortality which is a subjection to the process of constant birth and dying, as a limited ego bound to the dualities of joy and sorrow, good and evil, truth and error, love and hatred, pleasure and suffering.

This state comes by limitation and self-division from the One who is all and in all and beyond all and by restriction of the idea of self to a single formation in Time and Space of body, life and mind, by which the Self excludes from its view all that it verily is with the exception of a mass of experiences living, cut from and in upon a particular form as perceived by the capacities of a particular mind, limited bodily frame. This mass of experiences it organises around the ego-centre in the mind and brings them together in Time by a co-ordination of memory, passive in state, active in work, says continually, "This is I".

The mortal self that the soul attributes to itself a

certain portion only of the play of Prakriti or Chit Shakti and consequently a certain limited capacity of free of choice, which has to bear all the impact of what it does not regard as itself but as a reality external to it, against which it defends its separate formation of individuality from dissolution into Nature or mastery by Nature. It seeks to assert in the individual form and by its actions its innate character of Ish or Lord and so to possess and enjoy its world.

But by the very constitution of the ego its capacity is limited. It accepts as itself a term made of the movement of Nature which cannot endure in the general flux of things. It has to form it by the process of the movement and thus is birth, it dissolves it by the process of the movement and thus is death.

It can master by the understanding only so much of its experience as it imitates with its own view point and in a way which must always be imperfect and subject to error because it is not the view of all or the view point of the All. Its knowledge is partly error and all the rest it ignores.

It can only assimilate and harmonise itself with a certain number of its experiences, precisely because these are the only ones it can understand sufficiently to assimilate. This is as joy, the rest is sorrow or indifference.

It is only capable of harmonising with the force in its body, nerves and mind a certain number of

impacts of alien forces. In these it takes pleasure. The rest it receives with insensibility or pain.

Death therefore is the constant denial by the All of the ego's false self limitation in the individual frame of mind, life and body.

Error is the constant denial by the All of the ego's false self-enjoy in a limited knowledge.

Sinistering of mind and body is the constant denial by the All of the ego's attempt to confine the universal Ananda to a false and self-regarding formation of limited and exclusive enjoyments.

It is only by accepting the oneness of the All that the individual can escape from this constant and necessary denial and attain beyond. Then All-being, All-force, All-consciousness, All-truth, All-delight take possession of the individual soul. It changes mortality for immortality.

MORTALITY AND AVIDYA

But the way of attaining to immortality is not by the self-dissolution of the individual formation into the flux of Prakriti, neither is it by prematurely dissolving it into the All-soul when Prakriti expresses. Man moves towards something which fulfils the universe by transcending it. He has to prepare his individual soul for the transcendence and for the fulfilment.

If Avidya is the cause of mortality, it is also the put-out of mortality. The limitation has been created precisely in order that the individual may affirm himself against the flux of Prakriti

in order eventually to transcend, possess and transform it.

The first necessity is therefore for man continually to enlarge himself in being, knowledge, joy, power in the limits of the ego so that he may arrive at the conception of something which progressively manifests itself in him in these terms and becomes more and more powerful to deal with the oppositions of Prakriti and to change, individually, more and more the terms of ignorance, suffering and weakness into the terms of knowledge, joy and power and even deal into a means of wider life.

This self-enlargement has then to awaken to the perception of something exceeding itself, exceeding the personal manifestation. Man has so to enlarge his conception of self as to see all in himself and himself in all (*ekse*). He has to see that in a "I" which contains all and is contained in all, is the One, is universal and not his personal ego. To That he has to subject his ego, That he has to reproduce in his nature and become, That is what he has to possess and enjoy with an equal soul in all its forms and movements.

He has to see, that this universal One is something entirely transcendent, the sole Being, and that the universe and all its forms, actions, egos are only becomings of that Being (*ekse*). The World is a becoming which seeks always to express in motion of Time and Space, by progression in mind, life and body what is beyond

al becoming beyond Time and Space, beyond mind, life and body.

Thus Avidya becomes one with Vidya. By Avidya man passes beyond that death, sorrow, ignorance, weakness which were the first pains he had to deal with the first ascensions of the One in the birth of the universe. He is set amid the limitations and dangers of the Multitude. By Vidya he enjoys even in the here the Immortality.

IMMORTALITY

Immortality does not mean survival of the self or the ego after dissolution of the body. The Self always survives the dissolution of the body, because it always pre-existed before the birth of the body. The self is unborn and undying. The survival of the ego is only the first condition by which the individual soul is able to continue and link together its experiences in Avidya so as to pursue with an increasing self-possession and mastery that process of self-enlargement which culminates in Vidya.

By immortality is meant the consciousness which is beyond birth and death, beyond the chain of cause and effect, beyond all bondage and limitation, free, blissful, self-existent in conscious being, the consciousness of the Lord of the supreme Purusha, of Sachchidananda.

IMMORTALITY AND BIRTH

On this realization man can have his free activity in the universe.

Man starts from the troubled state of Birth, he arrives at that tranquil place of conscious existence liberated from the movement which is the Non-Birth. The knot of the Birth is the ego-sense, the dissolution of the ego-sense brings us to the Non-Birth. Therefore the Non-Birth is also called the Dissolution (*Samādh*).

Birth and Non-Birth are not essentially physical conditions, but soul-states. A man may break the knot of the ego-sense and yet remain in the physical body, but if he concentrates himself solely in the state of dissolution of ego, then he is not born again in the body. He is liberated from Birth as soon as the present impulse of Nature which continues the action of the mind and body has been exhausted. On the other hand if he attaches himself to the Birth, the ego-principle in him seeks continually to clothe itself in fresh mental and physical forms.

THE FATH OF THE EXTREMES

Neither attachment to Non-Birth nor attachment to Birth is the perfect way. For all attachment is an act of ignorance and a violence committed against Truth. Its end is also ignorance, a state of blind darkness.

Exclusive attachment to Non-Birth leads to a dissolution into nothingness. Nature or into the Void, or into the Void, and both of these are states of blind darkness. For the Null is an attempt not to transcend the state of existence in birth, but to annul it, not to pass from a limited into

Man starts from the troubled state of Birth, he arrives at the tranquil pose of consciousness existence liberated from movement which is the Non-Birth. The end of the Birth is the ego-sense, the dissolution of the ego-sense brings us to the Non-Birth. Therefore the Non-Birth is also called the Dissolution (*Vinasa*).

Birth and Non-Birth are not essentially physical conditions, but soul-states. A man may break the knot of the ego-sense and yet remain in the physical body, but if he concentrates himself solely in the state of dissolution of ego, then he is not born again in the body. He is liberated from birth as soon as the present impulse of Nature which continues the action of the mind and body has been exhausted. On the other hand if he attaches himself to the Birth, the ego-principle in him seeks continually to clothe itself in fresh mental and physical forms.

THE EVIL OF THE EXTREMES

Neither attachment to Non-Birth nor attachment to Birth is the perfect way. For all attachment is an act of ignorance and violence committed upon the Truth. Its end also is ignorance, a state of blind darkness.

Exhaustive attachment to Non-Birth leads to a dissolution into the same state Nature or into the Nihil state. Avoidance of both of these are states of blind darkness. For the Nihil is an attempt not to transcend the state of existence in birth, but to annul it, not to pass from a limited into

an illimitable existence, but from existence into its opposite. The opposite of existence can only be the Night of negative consciousness, a state of ignorance and not of release.

On the other hand, attachment to Birth in the body means a continued self-identification and an interminable round of existence that's in the last resort, of egoism without rest or release. This is, from a certain point of view, a wise delusion, for it is ignorant even of the impulse of release. It is not an eager grasping after truth, but a perpetual contentment with the state of blindness. It cannot lead even eventually to any greater good, because it does not dream of any higher liberation.

THE GOOD OF THE EXTREMES

On the other hand each of these tendencies, pursued with a certain reluctance to the other, has its own fruit and its own good. Non-Birth pursued is the good of Birth and a liberator, fuller and truer existence may lead to what is called into the same Brahman or into the same liberation of the Non-Born. Birth pursued as a means of progress and self-development leads to a greater and fuller wholeness, in fact, to become a vestibule to the final liberation.

THE PERFECT WAY

But neither of these results is perfect in itself nor the true goal of humanity. Lack of them

brings its intended portion into the perfect good of the human soul only when it is completed by the other.

Brahman is both Vidya and Avitya, both Birth and Non-birth. The revelation of the Self as the unborn and the pose of the soul beyond the dualities of birth and death in the infinite and transcendent existence are the conditions of a free and divine life in the Becoming. The one is necessary to the other. It is by participation in the pure unity of the Immovable (Akshara) Brahman that the soul is released from its absorption in the stream of the movement. So the soul identifies itself with the Lord to whom becoming and non-becoming are only modes of His existence and is able to enjoy permanent bliss in the manifestation without being caught in the whirl of Nature's delusions. The necessity of birth ceases, its personal object having been fulfilled; the freedom of becoming remains. For the Divine enjoys equally and simultaneously the freedom of His eternity and the freedom of His becoming.

It may even be said that to have had the consciousness experience of a dissolution of the very idea of Being is to comprehend Non-Becoming only for the fact and first person of Being itself. This would be in the system of Advaita to point the practitioner to the attainment of Buddhahood and the attainment of a positive being even in its void interpretation.

Thus by dissolution of oneself from the attachment to both the sides, loss of birth and death; it

is liberated from all limitation in the duties. Having attained this liberation it accepts becoming as a process of Nature subject to the soul and not latching upon it and by this free and divine becoming enjoys immortality.

THE JUSTIFICATION OF LIFE

Thus the earlier content of the Upanishad is a justification of life and works which were enjoined upon the seeker of the Truth in its second verse. Works are the essence of Life. Life is a manifestation of the Brahman; in Brahman in the *Lue Prapancha* there is a harmony of the seven principles of conscious being by which that manifestation works out its involution and evolution. In Brahman *Matarsvan* disposes the waters, the sevenfold movement of the divine Existence.

That divine Existence is the Lord who has gone abroad in the movement and unrolled the universe in His total modes as Absorber of the Truth of things, Transmitter of their possibilities, Realiser of their actualities. He has determined all things sovereignly in the course of the development and good from a vast serenity.

But determined works out through His double power of *Vijñāna* and *Avyākāśa*, consciousness of essential unity and consciousness of phenomenal multiplicity.

The *Matrsya* carried to its extreme limit retains upon it self in the conscious individual who is the Lord manifesting the forms of the

movement and enjoys first the play of the Ignorance. Afterwards by development in the Ignorance the soul attains to the equality of Knowledge and enjoys by the Knowledge Immortality.

This Immortality is gained by the dissolution of the limited ego and its chain of bonds into the consciousness of the unborn and unchanging, the Eternal, the Lord, the ever free. But it is enjoyed by a free and divine being in the universe and not outside the universe. For there it is always possessed, but here in the material body it is to be worked out and enjoyed by the divine Inhabitant under circumstances that are in appearance the most opposite to its nature in the life of the individual and in the multiple life of the universe.

Life has to be transcended in order that it may be freely accepted, the works of the universe have to be over-passed in order that they may be divinely fulfilled.

The soul even in apparent bondage is really free and only plays at being bound. But it has to go back to the consciousness of freedom and possess and enjoy universally not this or that but the Divine and the All.

VII FOURTH MOVEMENT

[1] THE WORLD OF SUKYA

Verses 15—16*

THE WORLD OF LIFE & DEATH

In the third verse the Upanishad has spoken of sleep as a world developed in the gloom. In its fourth verse it also speaks twice of the soul as going into a blind gloom, but here it is a state of consciousness that seems to be indicated and not a world. Nevertheless, the two statements differ little in effect, for in the Vedantic conception a world is only a condition of consciousness being organized in the terms of the seven constituent principles of manifested existence. As regards to the state of consciousness which we find in the body, will be our state of consciousness and the surroundings organized around it. Mental life passes out of the body for the individual soul out of the body in sleep or appears into the general

* The Sanskrit text of these verses is as follows:—
 १५. अन्धकारो जगत्प्रभवो जगद्विनाशकः ।
 १६. अन्धकारो जगत्प्रभवो जगद्विनाशकः ।
 for sight.

१७. अन्धकारो जगत्प्रभवो जगद्विनाशकः ।
 १८. अन्धकारो जगत्प्रभवो जगद्विनाशकः ।
 १९. अन्धकारो जगत्प्रभवो जगद्विनाशकः ।
 २०. अन्धकारो जगत्प्रभवो जगद्विनाशकः ।
 there. He am I

constituents of its existence, merged into Brahman or persisted in or dissolution of consciousness after death. It is related in relations with the universe of matter which are applicable to the materiality of the sense of consciousness and the relations belonging to it in the other world, the worlds of the dead.

THE THREE STATES

The Upanishad implies three states of the soul in relation to the manifested universe, — the trial life by birth in the body, the survival of the individual soul after death in other states and the immortal existence which being beyond birth and death, beyond manifestation can yet enter into forms as the Immanent and embrace Nature as its lord. The two former conditions are common to the Becoming. Immortality stands in the Self, in the Non-Birth, and enjoys the Becoming.

The Upanishad, although it does not speak expressly of rebirth in an earthly body, yet implies that belief in its thought and language, especially in the 17th verse. On the basis of this belief a man may come to three distinct objects beyond death, — a better or more fortunate life or lives upon earth, or a permanent of bliss in an abstruse or a world of beatitude, joy or a final release of bliss of a universal existence, merged in the Supreme as in one's true self that even no relation with the actual or possible objects of its immediate consciousness.

REBIRTH

The attainment of a better life or lives up on earth is not the consummation offered to the soul by the thought of the Upanishad. But it is an important intermediate object so long as the soul is in a state of growth and self enlargement and has not attained to liberation. The obligation of birth and death is a sign that the mental being has not yet united itself with its true supernatural self and spirit, but is dwelling "in Avidya and crossed with it". To attain that union the life of man up on earth is its appointed means. After liberation the soul is free, but may still participate in the entire movement and return to birth no longer for its own sake but for the sake of others and according to the will in it of its divine Self, the Lord of its movement.

HEAVEN AND HELL

The enjoyment of beatitude in a heaven beyond is not the supreme consummation. But Vedānta thought did not envisage rebirth as an immediate entry after death into a new body; the mental being in man is not so rigidly bound to the vital and physical, on the contrary, the latter are ordinarily dissolved together after death, and there must therefore be, before the soul is attracted back towards terrestrial existence, an interval in which it assimilates its terrestrial

¹ 4. 1. 1. *am anāya 127 dvina* —Ka. 1. Upanishad I. 25, Mundaka I. 28

experiences in order to be able to constitute a new vital and physical being upon earth. During this interval it must dwell in states or worlds beyond and these may be favourable or unfavourable to its future development. They are favourable in proportion as the light of the Supreme Truth of which Surya is a symbol enters into them, but states of intermediate ignorance or darkness are harmful to the soul in its progress. Those enter into them, as has been affirmed in the third verse, who do hurt to themselves by shutting themselves to the light or distorting the natural course of their development. The Vedantic heavens are states of light and the soul's expansion; darkness, self-obsession and self-distortion are the nature of the Hell which it has to shun.

In relation to the soul's individual development, therefore, the life in worlds beyond like the life upon earth is a means and not an object in itself. After liberation the soul may possess these worlds as it possesses the material birth, accepting in them a means towards the divine manifestation in which they form a condition of its fulness, each being one of the parts in a series of organised states of consciousness which is linked with and supports all the rest.

TRANSCENDENCE

Transcendence is the goal of the development, but it does not exclude the possession of that which is transcended. The soul need not and

should not push transcendence so far as to aim at its own extinction. Nirvana is extinction of the ego-motions, but not of all possibility of manifestation, since it can be possessed even in the body.

The desire of transcendence liberates the last desire that the soul has, extending knowledge has to do with the ego, as long as it is bound by it, it is the ego's closest enemy that has to be destroyed.

SURYA AND AGNI

On the basis of the conception of the worlds and the relation of these different soul-states to each other the Upanishad proceeds to indicate the two lines of knowledge and action which lead to the supreme vision and the divine felicity. This is done under the form of an invocation to Surya and Agni, the Vedic godheads, representative one of the supreme Truth and its illuminations, the other of the divine Will raising, purifying and perfecting human action.

THE ORDER OF THE WORLDS

To understand correctly the place and function of Surya we must enter a little more profoundly into the Vedic conception of the seven worlds and the principles of consciousness they represent.

All conscious being is one and indivisible in itself, but in manifestation it becomes a complex ray of harmonies, a hierarchy of states or movements. For what we call a state

is only the organization of a complex movement. This hierarchy is composed by a descending or involution and an ascending or evolutionary movement of which Spirit and Matter are the highest and lowest terms.

Spirit is Sat or pure existence, pure in self-awareness (Chit), pure in self-delight (Ananda). Therefore Spirit can be regarded as a true basis of all conscious being. There are three terms, but they are really one. For, if pure existence is in its essence pure self-consciousness and all pure self-consciousness is in its essence pure self-delight. At the same time our consciousness is capable of separating these three by the Idea and the Word and even of creating for itself in its divided or limited movements the sense of their apparent opposites.

An integral intuition into the nature of conscious being shows us that it is indeed one in essence, but also that it is capable of an infinite potential complexity and multiplicity in self-experience. The working of this potential complexity and multiplicity in the One is what we call from our point of view manifestation or creation or world or becoming (*bhūta* and *bhūvan*). Without it no world existence is possible.

The agent of this becoming is always the self-consciousness of the Being. The power by which the self-consciousness but is out of itself is potential complexity is termed *Tapas*, Force or Energy, and, *bhūta* or self-consciousness, is obviously of the nature of Will. But not Will as we under-

stand it, something exterior to its object, other than its works, labouring on material outside itself, but Will inherent in the Being, inherent in the becoming, one with the movement of existence,—self-conscious Will that becomes what it sees and knows in itself, Will that is expressed as Force of its own work and formalises itself in the result of its work. By this Will, *Tapas* or *Cit-Shakti*, the worlds are created.

THE HIGHER WORLDS

All organisation of self-conscious being which takes as its basis the unity of pure existence belongs to the world of the highest creation, *parardha*,—the worlds of the Spirit.

We can conceive three principal formations.

When *Tapas* or energy of self-conscience dwells up in *Sat* or pure existence as its basis, the result is *Satyaloka* or world of true existence. The soul in *Satyaloka* is one with all its manifestations by oneness of essence and therefore one in self-conscience and in energy of self-conscience and one also in bliss.

When *Tapas* dwells upon active power of *Cit* as its basis, the result is *Tapaloka* or world of energy of self-conscience. The soul in *Tapaloka* is one with all manifestations in this Energy and therefore enjoys oneness also in the totality of their bliss and possesses equally their unity of essence.

When *Tapas* dwells upon active Delight of being as its basis, the result is *Javaloka*, world

of creative Delight. The soul in *Javal ka* is one in delight of being with all manifestation and through that this one is also in conscious energy and in essence of being.

All these are states of consciousness in which unity and multiplicity have not yet been separated from each other. All is in all, each in all and all in each inherently, by the very nature of conscious being and without effort of conception or travail of perception. There is no night, no obscurity. Neither is there, properly speaking, any dominant action of illuminating Surya. For the whole of consciousness there is self-luminous and needs no light other than itself. The distinct existence of Surya is lost in the oneness of the Lord or Purusha; that luminous oneness is Surya's most blessed form of all.

THE LOWER CREATION

In the lower creation also there are three principles, Matter, Life, and Mind. Sat or pure existence appears there as extended substance or Matter, Wal or Force appears as Life which is in its nature creative or manifesting Force and that Force is in its nature a self-conscious will involved and obscure in the forms of its creation. It is liberated from the involution and obscurity by delight of being struggling to become conscious of itself in desire and sensation, the result is the emergence of Mind. So at least it appears to us in the ascending or evolutive movement.

Wherever there is Matter, Life and Mind are

present involved or evolving. So also Life and Mind have some kind of material form as the condition of their activities. These three appear not as triune, owing to their domination by the dividing principle of *Avidyā*, but as tripartite.

In the organisation of consciousness to which we belong, *Tapas* dwells upon Matter as its basis. Our consciousness is determined by the divisibility of extended substance in its apparent forms. This is *Bauiloka*, the material world, the world of formal becoming.

But we may conceive of a world in which dynamic Life force with sensation emergent in it is the basis and determines without the gross obstacle of Matter the forms that it shall take. This organisation of consciousness has for its field *Bhuvailoka*, the world of free-vital becoming in form.

We may conceive also of an organised state of consciousness in which Mind liberates itself from subjection to material sensation and becoming dominant determines its own forms instead of being itself determined by the forms in which it finds itself as a result of *Iti-eva-ka*. This formation is *Svaviloka* or world of free, pure and luminous mentality.

In these lower worlds consciousness is normally broken up and divided. The light of *Sarva*, the Truth, is imprisoned in the night of the subconscious or appears only reflected in limited centres or with its rays received by these centres and attuned according to their individual nature.

THE INTERMEDIATE WORLD

But we must see two creations, linking them together, as the world or emanation of consciousness at which the intimate Truth of things is the foundation. There dominates individualisation no longer usurps the all-pervading soul and the foundation of consciousness is its own vast totality arranging in itself individualised movements which never lose the consciousness of their integrity and totality oneness with all others. Multiplicity no longer prevails and divides, but even in the complexity of its movements always refers back to essential unity and its own integral totality. This world is therefore called Mahaloka or world of large consciousness.

The principle of Maatka is Vijnana, the Idea. But this Vijnana is intuitional or rather gnostic Idea,² not intellectual conception. The difference is that intellectual conception not only tends towards form, but determines itself in the form of the idea and once determined distinguishes itself sharply from other conceptions. But pure intuitional or gnostic Idea sees itself in the Being as such as in the Being itself. It is one

[illegible]

with the existence which throws out the form as a symbol of itself and it therefore carries with it always the knowledge of the Truth behind the form. It is in its nature self-conscious of the being and power of the One, aware always of its totality, starting therefore from the totality of all existence and perceiving directly its contents. Its nature is *rest*, seeing, not conceiving. It is the vision at once of the essence and the image. It is this intuition or gnosis which is the Vedic Truth, the self-vision and all-vision of *Surya*.

THE LAW OF THE TRUTH

The face of this Truth is covered as with a brilliant shield, as with a golden lid, covered, that is to say, from the view of our human consciousness. For we are mental beings and our highest ordinary mental sight is composed of the concepts and percepts of the mind, which are indeed a means of knowledge, rays of the Truth, but not in their nature truth of existence—only truth of form. By them we arrange our knowledge of the appearances of things and try to infer the truth behind. The true knowledge is truth of existence—*sachin*, not mere truth of form or appearance.

We can only arrive at the true Truth, if *Surya* works in us to remove this brilliant formation of concepts and percepts and replaces them by the **self-vision and all-vision**.

For this it is necessary that the law and action of the Truth should be manifested in us. We

must learn to see things as they are, see ourselves as we are. Our present action is one in which self-knowledge and will are divided. We start with a fundamental falsehood, that we have a separate existence from others, and we try to know the relations of separate beings in their separateness and act on the knowledge so formed for an individual utility. The law of the Truth would work in us if we saw the totality of our existence containing all others, its forms created by the action of the totality, its powers working in and by the action of the totality. Our internal and external action would then well naturally and directly out of our self-existence, out of the very truth of things and not in obedience to an intermediate principle which is in its nature a falsifying reflection.

THE FULFILMENT OF SURYA IN MAN

Nevertheless even in our ordinary action there is the beginning or at least the seed of the Truth which must liberate us. Behind every act and perception there is an intuition—a truth which, if it is continually falsified in the form, yet preserves itself in its essence—and works to lead us by more and more light and lucidity to truth in the manifestation. Behind all this travel of daily routine and everydayness there is an absolute unifying tendency which is continually fulfilled in the separate result, but yet leads persistently towards our eventual integrity in knowledge, in being and in will.

Surya is Pushan, fosterer or increaser. His work must be to effect this enlargement of the divided self, exception and action of will into the integral will and knowledge. He is sole seer and replacing other forms of knowledge by his all-seeing vision enables us to arrive finally at oneness. That relative vision of the totality, of one in All and All in one, becomes the ordering of the right law of action in us, the law of the Truth. For Surya is Yama, the Ordainer or Controller who assures the law, the dharma. Thus we arrive at the fullness of action of the Illuminer in us, accomplish the entirety of the Truth-Consciousness. We are then able to see that all that is contained in the being of Surya, in the Vijnana which builds up the worlds is becoming of existence in the one existence and one Lord of all becoming, the Parisha. Sachchidananda. All becoming is born in the Being who himself exceeds all becomings and is their Lord. *Prajapati*.

By the revelation of the vision of Surya the true knowledge is formed. In this formation the Upanishad indicates two successive actions. First, there is an arrangement or marshalling of the rays of Surya, that is to say, the truths revealed behind our concepts and perceptions are brought out by separate intuitions of the ungrouped the essence of the many and arranged in their true relations to each other. So we arrive at totalities of intuitive knowledge and can finally go beyond to unity. This is the drawing together of the

light of Surya. This double movement is necessitated by the constitution of our mind which cannot, like the eternal Truths consciousness, start at once from the totality and perceive its contents from within. The mind can hardly conceive anything except as an abstraction, a sum or a void. Therefore it has to be gradually led from its own manner to that which exceeds it. It has to carry out its own characteristic action of arrangement, but with the help and by the operation of the higher faculty, no longer arbitrary, but following the very action of the Truth of existence itself. Afterwards by thus gradually correcting the manner of its own characteristic action it can succeed in reversing that characteristic action itself and learn to proceed from the whole to the contents instead of proceeding from 'parts'³ mistaken for entities to an apparent whole which is still a 'part' and still mistaken for an entity.

THE ONE EXISTENT

Thus by the action of Surya we arrive at that Light of the supra-sensory-conscient in which even the intuitive knowledge of the truth of things based upon the total vision passes into the illumination and vision of the one existent, one in all manifold complexities of aspect, space and time never loses its unity or its self-consciousness. This is Surya's 'one existent' of which it is the

³ There are really two parts existing in the whole.

supreme Light, the supreme Will, the supreme Delight of existence.

This is the I-oid, the Purusaa, the self-conscious Being. When we have this vision, there is the integral self-knowledge, the perfect seeing, expressed in the great cry of the Upanishad, *Sa'tham*. The I-oid is there and there, He am I. The I-oid manifests Himself in the movements and makes many forms, but it is One who makes all. This self-conscious being, this real "I" when the mental being individualised in the form is aware of as his true self—it is He. It is the Ad, and it is that which transcends the All.

VIII

FOURTH MOVEMENT

[2]

ACTION AND THE DIVINE WILL

Verses 17—18*

THE SIDE OF ACTION

Through Sarya then, through the growth of the illumination in the mind which enables it eventually to pass beyond itself we have the first principle of progress from mortality to immortality. It is by the Sun as a deer or gate¹ that the individual, the limited consciousness attains to the full consciousness and life in the one, supreme and all-embracing Soul.

Both consciousness and life are included in the formula of Immortality. Knowledge is incomplete without action. Chittatithi is effected by Tapas, Consciousness by energy. And as Sarya represents the divine Light, so Agni to the ancient Rishis represented divine Force, Power or Will.

* 1. I have seen that the word "Sarya" is used in the Rigveda to denote the Sun, and that it was done remember.

2. The word "Sarya" is used in the Rigveda to denote the Sun, and that it was done remember.

1. Sarya is the word used in the Rigveda to denote the Sun.

in-Consciousness. The prayer to Agni completes the prayer to Surya.

THE INDIVIDUAL WILL

As in knowledge, so in action, unity is the true foundation. The individual accepting division as his law, accepting himself as his own egoistic limits, is necessarily mortal, obscure and ignorant in his workings. He follows in his aims and in his methods a knowledge that is personal, governed by desire, habits of thought, obscure subconscious impulses or, at best, a broken partial and shifting light. He lives by rays and not in the full blaze of the Sun. His knowledge is narrow in its objectivity, narrow in its subjectivity, in neither one with the integral knowledge and the total working and total will in the universe. His action, therefore, is crooked, many-branching, hesitating and fluctuating in its impulsion and direction, it beats about among falsehoods to find the Truth, tosses or scraps fragments together to piece out the whole, stumbles among errors and tries to find the right. Being neither the vision of the universal Will nor the concentrated oneness of the transcendent, the individual will cannot walk straight on the right or good path, for it is the Truth and the Immortality. Governed by egoism, exposed to the shock of the forces around it with which its egoism and ignorance for itself to put itself in harmony, it is subject to the twin children of the Ignorance,

suffering and its hood. Not having the divine Truth and Right it cannot have the divine Felicity.

AGNI THE DIVINE WILL

But as there is in and behind all the falsehoods of our material mind and reason a Light that prepares by this twilight the full dawn of the Truth in man, so there is in and behind all our errors, sins and stumblings a secret Will, tending towards Love and Harmony, which knows where it is going and prepares and combines our crooked branchings towards the straight path which will be the final result of the trial and seeking. The emergence of this Will and that Light is the condition of immortality.

This Will is Agni. Agni is in the Rig Veda, from which the closing verse of the Upanishad is taken, the flame of the Divine Will or Force of Consciousness working in the world. He is described as the immortal in man, the leader of the journey, the divine Horse that bears us on the road, the 'son of crookedness' who himself knows and is the straightness and the Truth. Concealed and hard to seize in the workings of this world because they are often led by desire and ego, so he goes to them and leads them and emerges as the universal in Man or universal Power. Agni Vedic, who contains in himself all the gods and all the world, upholds all the universal works and finally fulfils the god-head, the immortality. He is the worker of the

divine Work. It is these symbols which govern the sense of the two final verses of the Upanishad.

THE IMMORTAL LIFE PRINCIPLE

Life is the condition from which the Will and the Light emerge. It is said in the Veda that Vayu or Mitrasvan, the Life principle, is he who brings down Agni from Savita in the high and far-off supreme world. Life calls down the divine Will from the Truth-consciousness into the realm of mind and body to prepare here, in Life, its own manifestation. Agni, enjoying and devouring the things of Life, generates the Maruts, nervous forces of Life that become forces of thought; they, upheld by Agni, prepare the action of Indra, the luminous Mind, who is for our life-powers their Rishi or finder of the Truth and Right. Indra slays Vritra, the Coverer, dispels the darkness, causes Surya to rise upon our being and go abroad over its whole field with the rays of the Truth. Surya is the Creator or manifestor Savitri, who manifests in this mortal world the world or state of immortality, dispels the evil dream of crime, sin and suffering and transforms Life into the immortality, the good, the beautiful. The Vedic gods are a parable of him in Life emerging, mounting, lifting itself towards the Godhead.

Life, body, action, will, these are our first materials. Matter supplies us with the body, but it is only a temporary knot of the movement, a dwelling-place of the Purusha in which he presides

over the activities generated out of the Life-principle. Once it is thrown aside by the Life-principle it is dissolved as a separate unit. Therefore the body is not ourselves, but only an outer tool and instrument. For Matter is the principle of obscurity and division, of birth and death, of formation and dissolution. It is the assertion of death. Immortal man must not identify himself with the body.

The Life-principle in us survives. It is the immortal Breath or, as the phrase really means, the subtle force of existence which is superior to the principle of birth and death. At first sight it may appear that birth and death are attributes of the Life, but it is not really so. Birth and death are processes of Matter, of the body. The Life-principle is not formed and dissolved in the formation and dissolution of the body, if that were so there could be no continuity of the individual existence and all would go back at death into the formless. Life forms body, it is not formed by it. It is the thread upon which the continuity of our successive bodily lives is arranged, precisely because it is itself immortal. It associates itself with the perishable body and carries forward the mental being, the *Parama* in the mind, upon his journey.

WILL AND MEMORY

This journey consists in a series of activities continued from life to life in this world with

* *Anilam amrtam*

intervals of life in other states. The Inte-principle maintains them, it supplies their material in the formative energy which takes shape in them. But their pre-adopter is not the Inte-principle, it is the Will. Will is *Krta*, the effective power behind the act. It is of the nature of consciousness, it is energy of consciousness, and it's ever present in all forms, conscious as beings or superconscious as Atm, physical or mental, yet comes into its kingdom only when it charges in Mind. It uses the mental faculty of memory to link together and direct continuously the activities towards the goal of the individual.

In man the use of consciousness by the mental will is imperfect because memory is limited. Our action is both dispersed and circumscribed because mentally we live from hour to hour in the current of Time holding only to that which detaches or seems immediately useful to our egoistic mind. We live in what we are doing, we do not control what has been done, but are rather controlled by our past works which we have forgotten. Thus because we dwell in the action and its fruits instead of living in the soul and viewing the stream of action from behind it. The Lord, the true Will, stands back from the actions and therefore is their lord and not bound by them.

The Upanishad solemnly invokes the Will to remember the things that has been done so as to contain and be conscious of the becoming, so as

to become a power of knowledge and self-possession. It is only a power of imagination and self-formation. It will ~~become~~ more and more approximate as it to the true Will and passes over to coordination on the successive levels with a conscious control. Instead of being carried from life to life in a crooked path, as by winds, it will be able to proceed more and more straight in an ordered series, linking life to life with an increasing force of knowledge and direction until it becomes the truly conscious Will moving with the ~~divine~~ ~~will~~ ~~power~~ straight path towards the immortal ~~will~~. The ~~will~~ ~~power~~ ~~will~~, *Kzala*, becomes what it at present only represents, the divine Will, *Agni*.

WILL AND KNOWLEDGE

The essentiality of the divine Will is that in it Consciousness and Energy, Knowledge and Force are one. It knows all manifestation, all things that take birth in the worlds. It is Jata-vedas, that which has birth knowledge of all births. It knows all in the law of reincarnation, in the relation to other births, in the race and method, in the process and goal of incarnation by which all other beings are freed. It is the divine Will that controls the universe, as such, with all the things that it creates and liberates, its knowledge, its action are ~~not~~ ~~not~~ ~~not~~ from each other. What it is, it knows what it knows, that it does and becomes.

But as soon as egoistic consciousness emerges

Therefore the sign of our action is the
involuntary testimony of the submission of
the individual to the divine Will which the dis-
tinction of our own reason and the divine
reason is for us consciousness, the Will is not
known but It is the will of the Purifier who is
in us, O Lord, and it is ours then. It is the will
of the Lord.

Know ye not the Lord as the One in the fully
sole and self-sufficient in to the Lord as
the never-failing basis about which fully suffi-
ciently act in the two kinds of the divine
giving, the gifts of Inner Power.

As the nature of the two used is an ill-defined Devotion which seems to apply to all forms of the religion existing

CONCLUSION

[illegible]

IX

CONCLUSION AND SUMMARY

The Isha Upanishad is one of the more ancient of the Vedantic writings in style, substance and versification, subsequent certainly to the Chhandogya, Brihadaranyaka, and perhaps to the Taittiriya and Aitareya, but certainly the most antique of the extant metrical Upanishads. Upanishadic thought falls naturally into two great periods, in one the earlier of which kept close to its Vedic roots, reflected the old psychological system of the Vedic Rishis and preserved what may be called their spiritual pragmatism, in the other and later, in which the form and thought became more modern and independent of early symbols and origins, some of the principal elements of Vedic thought and psychology began to be omitted or to lose their previous connotation and the tendencies of the later ascetic and anti-pragmatic Vedanta begin to appear. The Isha belongs to the earlier or Vedic group. It is already face to face with the problem of reconciling human life and activity with the Monistic standpoint and its large solution of the difficulty is one of the most interesting passages of Vedantic literature. It is the sek Upanishad which offered almost insuperable difficulties to the extreme dualism and anti-pragmatism of Shankaracharya and it was even, for this reason, excluded from the list of authoritative Upanishads by one of his greatest followers.

THE PRINCIPLE OF THE UPANISHAD

The principle it follows throughout is the uncompromising rejection of all descriptions of the extremes. Later thought took one series of things—the World, Ignorance, Action, the Many, Birth, the Ignorant—and gave them a more and more serious position, exalting the opposites—God, Renunciation, Quietism, the One, the Good, Birth, the Knowledge—until this trend of thought found in Platonism and the Christian religion in the world is a sane and a manly expression, engaged implicitly on the side of the world, which must be cast aside as soon as possible. It ended in a violent cutting of the knot of the great drama. The Upanishad tries instead to get hold of the extreme ends of the knots, disengage and place them alongside of each other in a relation that will be at the same time a mutual perfect relation. It will not qualify or subordinate either any of the extremes, although there comes a dependence of one on the other. Renunciation is to go to the extreme, but its enjoyment is to be equally integral. Action has to be complete and untrammelled, but its freedom of the soul from its work must be absolute. Unity for individuals is to go to the extreme, but it is to be brought into being not only by an insight into the absolute unity of things, but by an insight into the absolute multiplicity of things.

So great is this struggle in the Upanishad that having once reached the formula "By the Ignorance having covered over death by the

known to one enjoys Immortality' that Life in the world might be interpreted as only a preliminary to an existence beyond it as moments of the eternally permanent order in the perpetual firmament. By assertion of having crossed over death by the over-emphasis of 'I am a div', and thus making it a part of the eternal immortal existence which is the goal and aspiration of all life. In this, of course it comes with the early Vedic thought which believed all things and existence and non-existence and death and life and immortality to be here in the present. But having a being, there evolent, there to be able and to be possessed and enjoyed, not depending either for acquisition or enjoyment on the renunciation of life and bodily existence. This thought has never entirely passed out of Indian philosophy, but has become secondary and a side admission not strong enough to qualify seriously the increasing assertion of the extinction of mundane existence as the condition of our freedom and our sole wise and worthy aim.

THE OPPOSITES

The pairs of opposites so loosely taken up by the Upanishad and resolved here, in the order of their succession:

1. The Cosmos and Lord and phenomena and Nature.
2. Renunciation and Enjoyment.
3. Action in Nature and Freedom in the Soul.

4. The One and the Many and the multiple Movement.
5. Being and Becoming.
6. The Akshara Lord and the indeterminate Akshara Brahman.
7. Vidya and Avidya.
8. Birth and Non-Birth.
9. Works and Knowledge.

These disorders are thus successfully resolved.

GOD AND NATURE

1. Phenomenal Nature is a movement of the eternal Lord. The object of the movement is to create forms of His consciousness in motion in which He as the one soul in many bodies can take up His habitation and enjoy the multiplicity and the movement with all their relations.¹

ENJOYMENT AND RENUNCIATION

2. Real integral enjoyment of all this movement and multiplicity in its truth and in its infinity depends upon an absolute renunciation; but the renunciation intended is an absolute renunciation of the principle of desire founded on the principle of egoism and not a renunciation of worldly existence.² This solution depends on the

¹ The movement of the Lord is not a movement of the body, but a movement of the consciousness. The Lord is not a person, but a personification. The Lord is not a being, but a becoming. The Lord is not a doer, but a doer-ship. The Lord is not a possessor, but a possessor-ship. The Lord is not a controller, but a controller-ship. The Lord is not a ruler, but a ruler-ship. The Lord is not a creator, but a creator-ship. The Lord is not a destroyer, but a destroyer-ship. The Lord is not a sustainer, but a sustainer-ship. The Lord is not a withdrawer, but a withdrawer-ship. The Lord is not a transformer, but a transformer-ship. The Lord is not a redeemer, but a redeemer-ship. The Lord is not a saviour, but a saviour-ship. The Lord is not a liberator, but a liberator-ship. The Lord is not a deliverer, but a deliverer-ship. The Lord is not a redeemer, but a redeemer-ship. The Lord is not a saviour, but a saviour-ship. The Lord is not a liberator, but a liberator-ship. The Lord is not a deliverer, but a deliverer-ship.

idea that desire is only an egoistic and vital deformation of the divine Ananda, the delight of being from which the world is born, by exaltation of egoistic desire. Ananda can be egoistic only in its *passive* existence. This substitution of the egoistic desire for Ananda leads to the attainment of a false content of the *finite* desire, the desire for freedom, a freedom founded on desires of man in the Lord. It will be manifest that this is not the *real* freedom.

ACTION AND FREEDOM

3. Actions can not co-exist with the soul's freedom. Man is not bound by works, but only seems to be bound. He has to recover the consciousness of his inner freedom by recovering the consciousness of unity in the Lord. Only in him, it, unity with all existence. This done, his *real* works can and should be accomplished in the *real* freedom, for the manifestation of the Lord in life and works is the law of our being, and the object of our world-existence.

THE QUIESCENCE AND THE MOVEMENT

4. What then of the Quiescence of the Supreme Being and how is persistence in the Movement compatible with that Quiescence which

¹ The egoistic desire is not the cause of the world-existence.

² It is not the world-existence, but the *egoistic* desire, that leads to the conclusion that is drawn from it.

is generally recognised as an essential condition of the supreme Bliss?

The Quiescence and the Movement are equally one Brahman and the distinction drawn between them is only a phenomenon of certain consciousness. So it is with the idea of space and time, the far and the near, the subjective and the objective, internal and external, lay off and others, one and many. Prajñā, the real existence, is all these things to our consciousness but in itself unaffably superior to all such practical distinctions. The Movement is a phenomenon of the Quiescence, the Quiescence itself may be conceived as a Movement too rapid for the eyes, that is to say, for our various functions of consciousness to follow in its real nature. But it is no formal, material, spatial, temporal movement, only a movement in consciousness. Knowledge sees it all as one, Ignorance divides and creates oppositions where there is no opposition but simply relations of one consciousness in itself. The ego in the body says, "I am within, all else is outside and in what is outside, there is no time in Time and Space, that is far". All this is true in present reality but in essence it is all one indivisible movement of Brahman which is not material movement but a very different one in the one consciousness.

BEING AND BECOMING

5. Everything comes in what we see, how we look at existence and our consciousness of things.

Being and Becoming. One and Many are both true and both are in us. Being is one, Becoming is many. But this simply means that all Becoming is in the Being who places Himself within it. We have to see the movement of His own existence. We have to see the One Being, the one self, in the many. We have to see the many Becomings, for the many are included in the One. In our view of Him, we must see with knowledge all the two. We have to see our self as the one who is all, indivisible Brahman. We have to see all beings as developments of the movement in our true self and this self as the moving of bodies and not our body only. We have to be conscious in our relations with this world, what we really are, this one self becoming everything that we observe. All the movement, all energies, all forms, all happenings we must see as those of our one and true self in many instances, as the play of the Will and Knowledge and Delight of the Lord in His existence.

We shall then be delivered from egoism and desire and the sense of separate existence and therefore from delight and delusion and shrinking, for all grief is born of the shrinking of the ego from the contacts of existence, its sense of fear, weakness, worry, dislike, etc., and this is born from the delusion of separate existence, the sense of being in a separate world exposed to all these contacts of something that is not myself. Get rid of this sense of separateness everywhere, be the One

manifesting Hinduism and their own religious
appeal, even though the success of the movement
not having yet been decided, the Government
able to do so. The Government will
take the place of the Government of the
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Government of the Government of the Government

THE ACTIVE AND INACTIVE LAYER ON

to The Inactive and the Active Brahman are simply two aspects of the one Self or Brahman who is the Lord. It is He who has gone abroad in the movement. He remains Himself free from all modifications. His relative existence. The most important characteristic and exists in the action: it is His freedom from all He does and becomes and in all He does and becomes. These are the positive and negative poles of one indivisible consciousness. We embrace both in one quiescence and one movement, inseparable from each other, dependent on each other. The quiescence exists relatively to the movement, the movement to the quiescence. He is beyond both. This is a different point of view from that of the identity of the Movement and Quiescence which are not relative, we express rather their relation in our consciousness once they are admitted as a pair of opposites, of that

4. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation $f(x) = \int_0^x f(t) dt$. It is shown that $f(x)$ is a continuous function and that it satisfies the differential equation $f'(x) = f(x)$. The second part of the paper is devoted to the study of the properties of the function $g(x)$ defined by the equation $g(x) = \int_0^x g(t) dt$. It is shown that $g(x)$ is a continuous function and that it satisfies the differential equation $g'(x) = g(x)$.

individual inhabitant and finally to recover by the renewed knowledge of the O. and the M. the spirit of Independence. It is our proper course and not either to give to a ruler, exclusively to the elect of God, a power to rule tyrannically for no necessary reason in the case.

BIRTH AND NON-BIRTH

8. The reason for this double movement of the Ishwara is that what is intended to release immortality in the birth. The self is uniform and undying, and in itself always possesses immortality. It does not need to descend into Avyaya and Barta to get the immortality of Non-Barta, for it possesses it always. It descends in order to realise and possess it as the individual Brahman in the play of world-existence. It accepts Barta and Dehata, as it were, in ego and then dissolving the ego by the recovery of unity realises itself as the Lord, the One, and Barta as only a becoming of the Lord in mental and formal being; this becoming is now covered by the transient of the Samsara and when this is done, becoming is no longer associated with Barta; birth becomes a means and put in of itself to the enjoyment of immortality by the end of this birth, "at the end of this" is a higher and more

0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1

and not to remain forever in the chain of birth and death, nor to be free from birth into a pure non-becoming. The soul does not consist in the physical act of breathing, but in the persistence of the ignorant sense of the separate ego. The Mind cannot see the mind, and not the body.

WORKS AND BY ALLIES

g. The distinction between works and knowledge, or as it is often said, works and knowledge are only of the relative or comparative character. Mental knowledge is not true knowledge, true knowledge is that which is based on the direct sight, the sight of the Self, of seeing of the *Ken*. Mental thought is not knowledge, it is a *manodipya* spread over the face of the *Truth*, the *Sat*, the divine Ideation, the *Truth-Consciousness*. When that is removed, that reflex mental thought, the all-enveloping *manodipya*, *Manas*, *Bala*, *Drsti*, *Apra*, *Prapancha*, *Prakriti* etc. etc. activity. True *Badh* is the *Prapancha* from the *Prapancha* a *Prapancha* is a *Prapancha* which is that *Prapancha* on the *Prapancha* of the *Prapancha*. *Manas*, *Vijnana*, *Prapancha* is the *Prapancha* of *man*, *Prapancha* is the *Prapancha*. There we reach our *Prapancha* *Prapancha* *Prapancha* the very roots of our being.

The first of these is the fact that the
 C_{60} molecule is a truncated icosahedron,
 which is a polyhedron with 32 faces, 60
 vertices, and 90 edges. The faces are
 composed of 12 regular pentagons and
 20 regular hexagons. The structure is
 highly symmetric, with a point group of
 I_h . This symmetry is responsible for the
 unique electronic and structural properties
 of C_{60} .

sight and live in the truth. In the process, our will becomes the servant of the intellect. In this way, knowing what is and what is not, and objective, leads straight to the eternal which was always the expectation of the Ancients. The Lords brought us to the side of the eternal. In our life now we have to do with all kinds and our hearts are in a constant state of openness. In a time of joy and peace, we proceed on the crooked path of egoism full of division, error and suffering. In a word we attach to the object of our existence which is to make it itself whether on a material or spiritual body and lag just the rear of Victory on the worlds beyond or enter by and have the glory of the divine Life and the Eternal Being.







